Billy Reynolds

[illegible] Bu[illegible] — [illegible] Mr[illegible], ?, Mrs Reynolds —, —,

[illegible] Ol[illegible] —, ?, —, Lois [illegible] ?, —, Sherwood's (?)

[illegible] Charles H. [illegible] (?), ?, —, Dr Hon James Moffat —

MONTHLY
PRAYER CALENDAR
OF THE

PYENG YANG STATION

KOREA

PRESBYTERIAN CHURCH

U. S. A.

1933

See Seventh Day

MEMBERS OF PYENGYANG STATION

PRESBYTERIAN CHURCH, NORTH

Ashe, Mrs. A. S.	1922
Baird, Mrs. Rose F.	1918
Bercovitz, Dr. and Mrs. Z.	1924
Bergman, Miss Anna L.	1921
Bernheisel, Rev. Dr. C. F.	1900
Bernheisel, Mrs. C. F.	1903
Best, Miss Margaret	1897
Bigger, Dr. J. D.	1911
Bigger, Mrs. J. D.	1912
Blair, Rev. Dr. and Mrs. W. N.	1901
Butts, Miss Alice M.	1907
Clark, Rev. Dr. and Mrs. C. A.	1902
Doriss, Miss Anna S.	1908
Hamilton, Rev. and Mrs. F. E.	1919
Hayes, Miss Louise B.	1922
Hill, Rev. and Mrs. H. J.	1917
Kinsler, Rev. Francis	1928
Kinsler, Mrs, Francis	1930
Lutz, Mr. and Mrs. D. N.	1921
Malsbary, Mr. and Mrs. D. R. (affiliated)	1930
McCune, Miss Catherine A.	1908
McCune, Rev. Dr. and Mrs. G. S.	1905
McMurtrie, Mr. Robert	1907
Moffett, Rev. Dr. S. A.	1889
Moffett, Mrs. S. A.	1918

Mowry, Rev. and Mrs. E. M.	1909
Myers, Miss Edith, R. N.	1932
Phillips, Rev. C. L.	1910
Phillips, Mrs. C. L.	1909
Reiner, Mr. and Mrs. R. O.	1908
Roberts, Rev. Dr. and Mrs. S. L.	1907
Snook, Miss V. L.	1900
Swallen, Rev. Dr. and Mrs. W. L.	1892
Swallen, Miss Olivette R.	1922

PRESBYTERIAN SOUTH

Reynolds, Rev. Dr. and Mrs. W. D.	1892
Parker, Dr. W. P.	1921
Parker, Mrs. W. P	1911

AUSTRALAIN PRESBYTERIAN

Engel, Rev. Dr. G.	1900
Engel, Mrs. G.	1895

UNITED CHURCH OF CANADA

Robb, Rev. Dr. and Mrs. A. F.	1901

TEACHERS IN FOREIGN SCHOOL AND OTHERS

Adams, Miss Dorothy D.	1926
Axworthy, Miss Mabel	1932
Blair, Miss Lois	1931
Chandler, Mr. Raymond	1932
Doty, Miss Louise	1930
Thomas, Miss Mary	1932
Bernheisel, Mr. Chas. (Secretary)	1932

Pray without ceasing. I Thess. 5:17.

First Day

Pray for KOREA PRESBYTERIAN CHURCH AS LOCATED IN PYENG YANG STATION TERRITORY.

The Presbyterian Church of Korea is composed of twenty Presbyteries, having 434 ordained ministers and 2,228 elders carrying the oversight of 2,556 churches. The station of Pyeng Yang has in its territory three of these Presbyteries, Pyeng Yang, Western, and Anju. There are 105 Korean pastors and 588 elders and 210 evangelists and Bible Women.

There are 228 organized and 129 unorganized churches. About 16,000 baptized members with 6,000 on the catechumenate rolls and 15,000 newer believers who have not been received into active membership; with the children this gives us an adherentage of about 49,000. This is a little less than 4 percent out of the population of 1,261,000 within the territory.

The territory covers 5,765 square miles, a district about two-thirds as big as New Jersey or one-eighth of Pennsylvania. Pyeng Yang City is the second in size in all Korea; from this as a center the work goes out into villages and cities.

Now He which establisheth us with you in Christ, and anointed us is God: who also gave us the earnest of the Spirit in our hearts. 2 Cor. 1:22.

Second Day

Pray for PRESBYTERIAN THEOLOGICAL SEMINARY.

Practically all the ordained pastors of the Presbyterian Church in Korea, (Northern, Southern and Australian Presbyterian, and the United Church of Canada) receive their training in this union institution About 115 men are in attendance each term, and there is a faculty of 5 missionaries and 3 Korean professors who give full time. Pray also for those who have had part of the course, and are out serving in the churches before completing their work.
The courses offered are:

The regular three year course.

A post-graduate course, six months.

A Christian Education Course, 4½ months.

Spring School of Theology for Pastors, one month.

The Theological Review published bi-monthly, reaches some 800 Christian leaders throughout the country.

His own elect, that cry to Him day and night. Lu. 18:7.

Third Day

Pray for HIGHER BIBLE SCHOOL.

The Higher Bible School is a Mission institution giving thorough Bible training to women from all parts of Korea. Established only ten years ago, to meet a great need for well trained women, it already has 48 graduates working in churches, Mission schools, Bible Institutes, etc. in all the four Presbyterian fields. The enrolment this year is 74, taught by a faculty of five Koreans (of whom three are ordained pastors) and three missionary women. The course of study covers three years and includes:

1. The study of every book in the Bible, with allied subjects such as Church History, Geography, etc.
2. Sunday School Methods and work, with practical experience in the Sunday Schools of the city.
3. Gospel Music, vocal and instrumental.
4. Study of Personal Work Methods and practical work.

Under the Personal Work Department, each student in the school has three assignments a week among women working in factories, patients in hospitals, at the Street Chapel, or in the Government High Schools for Girls.

In praying for this work remember the fact that the school has no dormitory as yet and needs one badly.

Continue steadfast in prayer. Col. 4:2

Fourth Day

Pray for UNION CHRISTIAN COLLEGE.

The College cares for young men from all the Presbyterian districts, being aided by the 4 Presbyterian Missions and the United Church of Canada. There are 200 students divided into Liberal Arts and Agriculture Divisions. The boys are all Christians and take active part in the work of the city churches, teaching Bible classes, conducting Mission S. S., singing in choirs, leading in young people's work. Special attention is paid to Band, Orchestra and Glee Club. They are also good athletes, All-Korea soccer champions. There are 28 professors and instructors, 9 foreign, 17 Korean and 2 Japanese. Graduates are teaching, preaching, farming, in business and in advanced schools, studying.

Students in the Agriculture Division learn to raise chickens, sell eggs, cultivate and can vegetables, care for goats, milk cows, fatten and butcher pigs, make sausage, smoke hams, beside the book knowledge that comes in their course.

With all prayer and supplication, praying at all seasons. Eph. 6:18.

Fifth Day

Pray for EXTENSION AGRICULTURAL WORK.

The Agricultural work of our station is far reaching. Soil testing is done in our laboratories for any who asks. Institutes are held in many places throughout Korea in which the professors of our College reach thousands of the farmers of the country. Seeds are prepared and sold. Last summer 30 students under the direction of our faculty made surveys of agricultural conditions throughout the country.

Farmers' Life, a magazine authorized by Korea General Assembly is prepared and edited by faculty and students of College. It reaches 8,000 of the farmers of our church.

Anna Davis Industrial Shops. These shops provide industrial training for workmen and also care for many students. Thirty boys who must have financial help are given work for a year which provides tuition for further study and fits a boy to earn his living during his course. Some of our best students have come through this experience. Carpentry, iron work, plumbing, stone work, furniture are some of the lines followed.

And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight. I John 3:22.

Sixth Day.

Pray for BOYS' ACADEMY.

550 students are here with 31 in the teaching and administrative staff. Dormitory life is carefully supervised by College graduates now studying in Seminary. Academy adjoins College, using Gymnasium and Athletic field in common. School has Government recognition. Boys are all Christian and have developed several S. S. into church groups. They help in local churches and give freely of time in vacation to preaching and teaching. Hold Korea championship in Basket-ball and Soccer. Prizes were taken in All-Korea Art, tennis, skating, and English-speaking contests.

Students are selected carefully, many being turned away each year. 915 have graduated; many have done further studying in Colleges and Universities. Students always need strength of purpose, clearness of mind, devotion to duty. Pray for them.

O Woman, great is thy faith : be it unto thee as thou wilt. Matt. 15:27.

Seventh Day

Pray for THE ACADEMY FOR GIRLS.

This school will soon celebrate its thirtieth anniversary. 423 graduates have gone out. At present the student body is limited to 350, 310 in the Middle School Course and 40 in the Kindergarten Training. Average age of students is 17. In the faculty are 16 Koreans, 3 Japanese and 3 Missionaries with 6 part time teachers.

The students and teachers are active in S. S. and summer D. V. B. S. work. The student C. E. contributes liberally to the Korean Foreign Mission Work, D. V. B. S , Leper and other relief work and supports a Bible Woman.

Additional room is needed both in class and dormitory buildings. Educating Korean Christian girls for Christian homes and Christian leadership is a great purpose. Pray that the school may be faithful in it's witness bearing.

Behold, I am the Lord: is there anything too hard for Me? Jer. 32:27.

Eighth Day

Pray for LULA WELLS INSTITUTE.

The Lula Wells Institute, while teaching a standard lower-school course, is different from other schools in that it is also a refuge for homeless, deserted, neglected girls and young women, some of whom earn their support while studying by working part-time in the self-help department. It is in session ten months a year, and gives a five year course, with special stress on Bible study.

The students number about 80, and are taught by a faculty of one missionary and six Korean teachers. This splendid work receives no financial support from the Mission as yet, but is supported by gifts from friends, and by a Patrons Association recently organized among Missionaries and local Koreans.

Pray ye the Lord of the harvest, that He send forth laborers into His harvest. Mt. 9:38.

Ninth Day

Pray for BIBLE INSTITUTES.

These Institutes for men and women, offer short term courses in Bible study for the training of lay workers.

The Men's Bible Institute is in session for three months each winter, and only Sunday School teachers and church officers are eligible to attend. The faculty consists of 3 missionaries and 4 Korean pastors, and the attendance averages about two hundred sixty men.

The Women's Bible Institute is held for 10 weeks in the spring, the women graduating after a five year course. Its purpose is to train specially selected women as Bible teachers, leaders and evangelists among the women of our own territory. The attendance at present is about 200, including fifteen or twenty graduates who have returned for post-graduate study.

In the many churches which have no pastors, these trained workers are of inestimable value.

God forbid that I should sin against the Lord in ceasing to pray for you.—I Sam. 12:23.

Tenth Day

Pray for WORK FOR OTHER NATIONALITIES.

Japanese Ladies' Bible Class. This class meets once a week and is taught by two missionary women. The attendance is from twelve to fifteen, of whom only three or four are Christians. Pray that this little group may receive a real vision of Christ through their study.

Chinese Work. During the anti-Chinese riots of July 1931, this work was almost destroyed, the building being wrecked and the congregation scattered. A new pastor has gathered about forty believers, who have spent several hundred yen to restore the property. Many Chinese are now returning to Pyengyang and the prospects for this work are bright. A Committee composed of members of the Presbyterian and Methodist Stations act in an advisory capacity, and request your earnest prayers for this work.

Jesus said unto them, Have faith in God. Mk. 11:23.

Eleventh Day

Pray for PYENGYANG UNION CHRISTIAN HOSPITAL.

Three Missions cooperate in this work: the Methodist Board, the Methodist Women's Foreign Missionary Society, and our Presbyterian Board. The staff consists of six Korean and four American doctors, and thirty Korean and four American nurses. The number of in-patients cared for annually is about 1,400, while some 60,000 patients receive treatment in the dispenseries. This work is housed at present in four modest brick buildings, but a new building is badly needed.

The Nurses' Training School in connection gives training to thirty young women and supplies nurses for the hospital.

The hospital evangelists and the staff try to preach to everyone who comes to hospital or dispensary, with the result that from 600 to 700 people are converted each year.

A new department of Public Health and Child Welfare is running a milk station for babies, which dispensed 15,000 bottles of milk this year: a well-baby clinic: lectures on public health in the city churches: and sends a visiting nurse to the church kindergartens twice a week.

I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil. Jn. 17:15.

Twelfth Day

Pray for PYENGYANG FOREIGN SCHOOL.

This boarding and day school for American and British children, enrolls about fifty in the grades and seventy in the High School, of whom about sixty live in the school dormitories. The students come from all parts of Korea, from Manchuria and from many parts of China, and most of them are the children of missionaries. The faculty consists of 8 full-time and 7 parttime teachers, including the Matron of the Dormitories. Music, vocal and instrumental, and all forms of athletics are stressed, and college entrance examinations given.

Since the school was founded in 1900, 360 students have studied here, and there have been fifty graduates from the High School. Twenty five students and ten teachers have become missionaries or have taken up other forms of religious work.

Pray also for the graduates who are now studying in colleges in America.

Call upon me, and I will answer thee, and show thee great and mighty things. Jer. 33:3.

Thirteenth Day

Pray for WOMEN'S BIBLE STUDY CLASSES.

Country Classes. During the winter one-week Bible study classes and evangelistic meetings for women are held in some 225 churches in this territory, with a total attendance of about 10,000 women and girls. The teachers are Bible Women and carefully selected volunteer workers, about 125 of whom prepare by attending the **Workers' Class** which is held for two weeks each September. Aboot 35,000 printed Bible study outlines are distributed each year.

The General Bible Class for City Women is held in March for one week in the Bible Institute buildings. Women from all the city churches join in this, and the attendance is 700 to 800. This is in addition to the classes held in the individual churches.

The General Class for Country Women brings in from 1,300 to 1,500 women and girls from the country churches for ten days of Bible study and inspirational meetings. About 1,000 are housed in the dormitories and class rooms of the Bible Institutes, doing their own cooking.

The Lord grant thee according to thine own heart. Ps. 20:4.

Fourteenth Day

Pray for CHURCH SCHOOLS AND KINDERGARTENS

There are only **52 church schools now** left in this territory, among about 380 churches and groups. Christian parents are anxious that their children may receive their education under Christian influences, but the poverty of the people has made it impossible to continue the schools in many churches. Pray that these fifty-two may continue and others be established by the Christian people.

Nine Church Kindergartens in the city, with 18 teachers and assistants, care for about **600 children.** A Committee of missionaries advises and gives some financial help, and with the co-operation of the Child Welfare department of the hospital, supervises the health of the children. Pray also for the kindergartens carried on in many of the country churches.

Daily Vacation Bible Schools are very popular. Last summer, 1,801 students from our Pyengyang institutions alone, held schools in 197 places, with an attendance of 27,257 children, one-third of whom came from non-Christian homes. Over 3,000 children decided to become Christians.

He spake unto them a parable to the end that they ought always to pray, and not to faint. Lu. 18:1.

Fifteenth Day

Pray for SPECIAL WORK FOR CHILDREN

The Children's Bible Schools. Twelve schools in the city and six in the country are giving an education to about 1,500 very poor children who have no other opportunity to study. They have three hours of study a day, with the Bible as their only text book, and varied activities for a well-rounded Christian life. This work is growing rapidly, aud the opportunity is unlimited. Of the forty students who are the teachers and leaders of these groups, 23 are College students, and 9 are students in the Higher Bible School.

The Girls' Bible Institute offers an opportunity for Bible Study to girls in the idle years between finishing lower school and getting married. (14 to 19 years of age). It is a three year course of intensive Bible study for one month each fall: started two years ago, it now has an attendance of 95 students, taught by one missionary and three Korean teachers.

I cried with my whole heart : hear me, O Lord. Ps. 119 : 145.

Sixteenth Day

Pray for SPECIAL EVANGELISTIC AGENCIES.

Street Chapels : In this work many are reached who would not come to the church. Seminary, Higher Bible School, College and Academies help in this effort, on the streets and in the chapels.

Prayer Groups : These are bands of believers drawn together for special prayer. One is made up of old men who feel they can do no travelling about to preach but they pray daily, having their own house for their gatherings. Young people have their groups where in the early morning they are praying.

Bible Classes : These are the strength of our church. As far as possible every church as a church spends one week each year in a special study and conference.

Evangelistic Campaign : This year all the churches of Korea are united in a special campaign. "The Life of Christ", a booklet in Bible words has been distributed by the church people reaching every home in Korea. A special effort is now being made to follow the Word. Pray for this united effort to reach the unsaved.

Our station has just published a little booklet giving the latest reports our work, in brief form, and I am enclosing a copy in the hope that it will prove to be a convenient form of information for you, and that you will join with us, and with many hundreds of friends in America, in using this as a daily prayer-calendar, praying for one definite part of our work each day. We know the power of united prayer, and we hope that with this information about our work in your mind, you will join with us, day by day, in seeking God's guidance and blessing for the work of Pieng Yang Station.

Olivette R. Swallen

"RETHINKING MISSIONS"

We have read the report of the Laymen's Appaisal Commission with much interest, but also we must confess with great disappointment. We are not unmindful of the great cost involved and of the labour on the part of so many busy men and women who made the painstaking enquiry, and which has resulted in the carefully prepared report entitled "Rethinknig Missions".

The report has much in it worthy of careful consideration especially in the later chapters which take up the different departments of mission work from a practical point of view, but the theological basis as laid down in the earlier chapters and the premises therein contained have so little in common with evangelical Christianity and with the faith which brought us to the mission field, that it is not surprising that we find ourselves in direct opposition to a great many of the conclusions drawn and to the suggestions made in regard to the carrying on of the work.

In this report of over 300 pages, as far as we have been able to discover, Jesus Christ is never referred to as Lord, prayer and sin are referred to only once each and then very casually, while the Holy Spirit and the Scriptures seem to be entirely ignored; OMISSIONS which as defects are as fatal as they are unaccountable for any who are engaged in making a true evaluation of the work of foreign missions.

In regard to the PERSONNEL of those of us who are engaged in the work, we readily confess that both we as missionaries and the work which we have thus far accomplished fall far short of the standards set forth by our Lord Jesus Christ, in whose name we came out; but we rejoice that "It is not by might, nor by power, but by My Spirit, saith the Lord of Hosts" and that "God hath chosen the weak things of the world.....and things which are not to bring to nought things that are".

It is our deep conviction that our AIM as missionaries is not as set forth in "Rethinking Missions", a quest, "to seek with people of other lands a true knowledge and love of God" (p. 59), but it is to present to them as ambassadors of the Lord Jesus Christ, the complete and authoritative revelation of the love of God and His relation to man as contained in the Scriptures and set forth in the Person and redemptive work of the Lord Jesus Christ, and whille we are sympathetic with all seekers after the truth, regardless of their religion, we repudiate the idea that we "should look forward to their (i. e. the present religions of Asia) continued existence with Christianity, each stimulating the other in growth toward the ultimate goal, unity in the completest religious truth" (p. 44).

We would reaffirm our profound belief in the SUPERNATURAL character of the Gospel, both as to its origin and in its results in the lives and eternal destinies of men, and that "there is noneo ther name given under heaven among men whereby we must be saved". It is therefore, our responsibility to preach "Christ and Him crucified" both with our lips and with our lives, "in season and out of season" and to see to it that in all our institutions, medical and educational included, definite preaching and teaching of Him is an integral and essential part of the work. Every individual missionary should regard personal evangelism as an important part of his or her assignment, and systematic tract distribution and evangelistic itineration throughout the country districts, which in the past have been two of the important factors in the establishment of the national churches should continue to form an important part of the work of the mission.

Many of the radical changes suggested by the Laymen's Foreign Missions Enquiry's Commission if adopted, would do nothing but cause widespread havoc in the young churches which have been built up in the various mission fields on an evangelical basis. In the case of Korea at least we are convinced that any new workers sent out holding theological views in sympathy with those set forth in the opening chapters of the report, would be of untold harm to the cause for

which we have dedicated our lives. While we also emphasize the value of personality, intellectual equipment, specialized training, broad outlook and many other of the QUALIFICATIONS suggested in the report as being necessary for new workers, we state as our conviction that the prime essential is a personal knowledge and experience of the supernatural Person and Work of the Lord Jesus Christ, together with a readiness to receive and to follow under all circumstances, the guidance of the Holy Spirt.

Passed by the Presbyterian Mission in Korea.

He is faithful that promised. Heb. 10.23.

Seventeenth Day

Pray for LITERARY WORK.

Every year a number of books, in English and in Korean, are written and published by members of our station. Other books are translated into Korean, and many tracts are prepared and distributed. This year 1,400,000 copies of "The Life of Christ", a composite of the Gospels, have been distributed throughout Korea, in connection with the nation-wide **Revival Campaign.**

A monthly magazine, **The Light of Pyengyang,** which is published and distributed among 5,000 students of the city, brings an evangelistic message to the youth of this district, and an opportunity for the asking and answering of religious questions.

Colporteurs, with donkey-loads of books, travel continually, selling Testaments, hymnals, and other religious books and tracts.

Temperance Work : Pray for the efforts that are being made, through lectures, essay contests, posters, etc. to check the use of intoxicants and teach the young people the dangers of drink.

I pray that they all may be one, that the world may believe that Thou didst send me. Jn. 17 : 21.

Eighteenth Day

Pray for KOREAN PASTORS AND BIBLE WOMEN.

The Pastors' Association of Pyengyang city and suburbs meets once a month, on the Monday nearest the tenth, at the home of one of the Missionaries, to discuss plans and problems, hear reports, and for social intercourse. The attendance, Korean and missionary, is about thirty, and it gives a mutually helpful contact between the various leaders.

A similar monthly meeting for the **Korean women leaders** and the missionary women who are working in city churches, is held on the fourth Tuesday of each month. It is attended by from 35 to 40 women and the discussions, prayer and fellowship are helpful to all.

Pray that these meetings may help to strengthen the hands of our Korean co-laborers who bear the burdens of the local churches and have many difficult problems to meet.

Watchmen, that shall not hold their peace day nor night. Isa. a 62 : 6.

Nineteenth Day

Pray for CENTRAL, WEST GATE, SOUTH GATE, SAN CHUNG CHAI, SACHANG KOL, YUN WHADONG, CHURCHES.

These churches are in the older, more established part of the city. All have Korean pastors with missionaries associated with some. **Central,** our "Mother Church", once covered the field now occupied by fifty congregations. **West Gate** has largest seating, accommodates 2,000. **South Gate** is crowded more and more by business section. **San Chung Chai** is conservative, "home church" **Sachang Kol** has the most modernly equipped plant, **Yun Whadong** has the best graded S. S in Korea, with seven successful departments.

In all these churches Sunday morning is given over to Sunday Schools, men, women and children meeting separately. The attendance in the S. S. of these churches aggregates 6,700. Teachers and students from our schools are welcome but most of the teaching force is drawn from the regular membership of the churches women of our station assist.

All churches have missionary organizations that do a great work in sending out evangelists to other parts of our province, to other parts of Korea and to China. A great deal of relief work is done in the city. Help is always given to the weaker churches in building and forward movements. Fellowship fine.

I give myself unto prayer. Ps 109 : 4.

Twentieth Day

Pray for SIN-AM NI, SUSUNG NI, KYUNG-CHANG NI, KIRIM NI, EAST PYENGYANG, MYUNG CHON, KANG CHON, CHANG KWANG SAN, CHURCHES.

The oldest of these churches is ten years old. They are the churches in the newer districts and are still in the stage of development, some needing larger buildings, some just completing building. Their congregations run from 300 to 1,000. All have Korean pastors and some missionary pastors are connected with them. The work in these churches is hard because of the poverty of the members. Several are principally made up of factory workers. (Beet-sugar, Thread, Rubber Shoe, Stocking Factories). All are growing rapidly and are in growing districts.

The S. S. work in these churches is very important, many of the teachers being students from our schools. In each church is a foreign woman missionary in charge of the women's S. S. The attendance in all the men's, women's and children's S. S reaches 3,600. Seminary men assist constantly in the pulpit work Much relief work must be carried on by these churches. In several the Children's Bible Schools are caring for the nearby poor children.

Pray earnestly for all the workers who are engaged in the work of these and the larger churches. There are so many yet to reach with the Gospel.

Draw nigh to God and He will draw nigh to you. Jas. 4 : 8.

Twenty-first Day

Pray for TEN SUBURBAN CHURCHES, SUNDAY SCHOOL MISSIONS

Beside the churches of the past two days there are many nearby churches that are connected with our city work. Some have Korean pastors, some are looked after by Seminary professors, foreign and Korean. All these are small churches and run in number from 50 to 300. Some are in small communities and are destined to remain small, others are in growing places and may be among our large churches later.

In many of these churches the Sunday School work is done by students and other volunteers. Many of the churches have developed from S. S. which have been carried on in this way. There are now several other points in the city and in these suburban places where S. S. are being carried on which will later be added to our list of organized churches.

There are strategic points at which we should begin work and with that in view small groups are being formed here and there in homes and will develope into real S. S.

Pray for this great city with its 120,000 Koreans and 20,000 Japanese. Our churches seem large but what are they among so many!

Let us therefore come boldly unto the throne of grace, that we may find grace to help in time of need. Heb. 4:16.

Twenty-Second Day

Pray for EASTERN CIRCUIT

Pyeng Yang Pres.

The Country Work of our station is divided into districts each with the oversight or advisory help of one of our ordained missionaries. Organized churches have sessions regularly constituted. Groups and unorganized churches have not yet developed to this extent.

Eastern Circuit composed of 34 churches, 21 organized and 13 unorganized, lies along the banks of the Tai Tong River. There are 5 pastors and 4 helpers associated with the missionary.

There are no large cities here, the work being in villages. Life is largely agricultural or connected with the activities of the river. Of recent years coal mines in this field have attracted workers and one church is among that class. The field is old but the population is rather shifting. Pray for workers with the old and new problems.

We know not how to pray as we ought: but the Spirit Himself maketh intercession for us with groanings which cannot be uttered. Rom. 8:26.

Twenty-Third Day.

Pray for WHANGJU AND SU AN CIRCUITS
Pyeng Yang Pres.

Whangju Circuit: 21 organized and 23 unorganized churches compose this field which lies in a well developed fruit raising part of the territory. Apples are boxed and shipped by the carload. It is known as Korea's best orchard district.

Larger towns are well organized. Territory is old but still with many to be reached. **5 pastors, 6 helpers** and several Bible women are employed by the churches, and evangelists used for forward work.

Su An Circuit: In this circuit there are **2 pastors, 4 helpers** and a Bible woman working among 8 **organized and 12 unorganized** churches.

Within the territory are two gold mines so work for miners is included. Hard work is required for living in this part of our field.

Ask of me and I will give thee the heathen for thine inheritance. Ps. 2:8.

Twenty-Fourth Day

Pray for SOUTH TAI TONG AND WEST CHOONGWHA CIRCUIT.

Pyeng Yang Pres.

South Tai Tong and **West Choongwha Circuit** lies along the river south of the city and includes several island churches. It is well developed. Seminary and College men are taken out Sunday by Sunday and the work is progressing well. There are **15 organized and 6 unorganized churches** with **4 pastors and 5 helpers** associated with the missionary. New churches and advance work need prayer and the workers should be remembered as they go from Sunday to Sunday from their busy school life.

In this territory lies the grave of the first Protestant martyr. Mr Thomas, a British Colporteur was attempting to enter Pyengyang to preach when the "General Sherman" on which he was a passenger was destroyed and all on board killed by the Koreans to prevent the entrance of foreigners. This year a beautiful little church has been built on the mainland near the island where he is buried, a memorial to him.

Brethren, my heart's desire and my supplication to God for them is that they may be saved. Rom. 10:1.

Twenty-Fifth Day

Pray for CHOONG WHA CIRCUIT.
Pyeng Yang Pres.

Choong Wha Circuit: 17 organized and 19 unorganized churches make up this territory. There are 3 **pastors, 4 helpers** and several Bible women. 5 evangelists are living in untouched places trying to develope work. This is a farming district with little wealth, but the people are zealous in supporting their churches and building their buildings. Several new churches have been recently built.

Only one sparcely populated spot is still isolated. Every where else there is a church within two miles. Churches being small a campaign to double membership is being carried on. 3,000 in a population of 50,000 are now Christians. Pray for this effort to gain others.

He went out into a mountain to pray, and continued all night in prayer to God. Lu. 6:12.

Twenty-Sixth Day.

Pray for KOK SAN, SUNG CHUN,—KANG DONG CIRCUIT.

Pyeng Yang Pres.

Kok San Circuit : About 2,000 square miles of beautiful mountains and valleys about half-way between Pyeng Yang and Wonsan. **19 meeting places** with a total communicant membership of only 270. Total attendance of about 600. Only 1 Korean pastor and 2 unordained helpers. one of whom has eleven groups in his care. A Bible woman, receiving only Yen 100 a year as salary, travels continually among the churches, walking hundreds of miles over the rugged mountain passes carrying her message of comfort and cheer. Pray for adequate leadership in the little groups that seldom see a paid worker : and for a larger faith and greater zeal among these small churches.

Sung Chun—Kang Dong Circuit : Parts of two counties, one of which is very mountainous. **35 churches and groups** about half of which are under the care of Korean pastors. Travelling is hard and communities scattered. Touch with the outside world is limited. They must have all sufficient faith and God-given power.

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. John 15: 7.

Twenty-Seventh Day

Pray for ANJU CIRCUIT.
Anju Pres.

Anju Circuit is one of the most prosperous sections of our territory. It has some of our largest towns and church work has been well developed during many years. The churches are situated in valleys and on mountains and in the Anju river plain. 49 churches and groups are under the care of 10 pastors and 7 helpers. 3 retired pastors are here also.

Six of the churches are facing the necessity of rebuilding or enlarging church buildings. Fire and flood have helped to create such problems. While the larger places have been occupied there is still a large section near the city of Anju where no permanent church organization has yet been established. An evangelist for such territory is greatly needed.

Strength of faith, agreement in policy, zeal in life are the needs here as elsewhere.

Have faith in God Mk. 11 : 23.

Twenty-Eighth Day

Pray for SOON CHUN, TUK CHUN, YUNG WON, AND MAING SAN CIRCUITS.

Anju Pres.

Soon Chun Circuit. Here are **21 churches** with 671 communicant members. There are **3 pastors** and **3 helpers** with an evangelist and 3 Bible Women. Some of this work has been carried on a long time and there is need for a renewed feeling of responsibility for those nearby.

Within this territory is the **Shining Light Lee Home for Cripples,** a home recently established and presided over by one who for long years has hoped and prayed that someway might be opened to provide a place for cripples like himself. He feels that God answered in a wonderful way by sending the gifts that made possible the Home.

Tuk Chun, Yung Won, Maing San : 19 churches in 3 mountainous counties. **2 pastors, 3 helpers** and 3 **women evangelists** care for 563 communicants and do forward work in unreached places. This territory being located in mountains has few large places. It is always difficult to reach the sparcely settled valleys. Older churches are doing good work. The great need is zeal for preaching in other places.

Whatsoever ye shall ask in My name that will I do. Jn. 14:13.

Twenty-Ninth Day

Pray for TA PYUNG CIRCUIT. (Western Pres.)

Ta Pyung Circuit is the nearest part of the territory of the Western Presbytery. It lies along the railroad to the west of the city. It is easy of access and has in it some of the oldest work of our station.

2 pastors and 3 helpers are in this section with **24 organized and 3 unorganized churches.** There are no large cities the work being largely in farming communities. Territory is well organized but still room for much new work. As in all our districts the necessity of repairing and building churches makes financial problems acute. (All churches every where in our field are built by the Koreans—no mission funds are used for building.)

There is need for special work among the young people in this field. The need of Bible study and clear knowledge is great. Workers should be especially remembered in Bible teaching and day by day preaching.

Ye that are the Lord's remembrancers keep not silence. Is. 62 : 6.

Thirtieth Day.

Pray for NONG KANG AND KANG SUH CIRCUITS.

Nong Kang Circuit is also in Western Presbytery. It lies along the railroad to the south and west. The Yellow Sea forms its boundary. Travel is dependent upon the tides of the main branches of the river emptying into the sea. Fruit orchards abound. The people along the coast are very poor and living is rather precarious. Back in the hills the churches are larger. This is one of the oldest parts of our station work. Chinnampo, Pyeng Yang's seaport, is in this district. There are **23 churches, 13 organized.** 6 pastors and 5 helpers with a few Bible women are working here. College students also go into this territory Sunday by Sundry, helping in the services and Sunday Schools.

Kang Suh Circuit is the third district of Western Presbytery. Here are **12 churches** with **5 pastors** and **1 helper.** The work lies in a farming community, rich lands along the river. Apples and peaches and farm crops provide the living for these church people.

And He continued all night in prayer to God. Luke 6 : 12.

Thirty-First Day

Pray for ALL MISSIONARIES IN PYENG YANG FIELD.

Day by day the prayer has been for the work and the workers. Today add a special prayer for the foreign workers who are in the province. Beside the 46 of the Presbyterian Church North there are those from other Missions who are united with us in the Seminary and College work. There are the teachers in the Foreign School who are on our compound.

Beside these the Methodist Missions Compound is near at hand We unite in Medical work in the Hospital. Country districts are clearly defined and the city is more or less zoned so that we will not duplicate work.

We need prayer that we may do our work in an acceptable way, that in serving others we may not be neglectful of prayer and Bible study as our source of strength, that we may "be strong in the Lord, and in the power of His might"

PRAY WITHOUT CEASING.

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SEOUL, KOREA

HANDBOOK
AND
MONTHLY
PRAYER CALENDER

OF THE

PYENG YANG STATION

KOREA

1936

PRESBYTERIAN CHURCH

"Lift up your heads,O ye Gates, and the King of Glory shall come in."

MEMBERS OF PYENGYANG STATION

PRESBYTERIAN CHURCH, NORTH

Honorably Betired (On the Field).

Swallen, Rev. Dr. and Mrs. W. L.	1892-1933
Moffett, Rev. Dr. S. A.	1889-1934
Moffett, Mrs. S. A	1918-1934

Active

Baird, Mrs. Rose F.	1918
Bergman, Miss Anna L.	1921
Bernheisel, Rev. Dr. C. F.	1900
Bernheisel, Mrs. C. F.	1903
Best, Miss Margaret,	1897
Bigger, Dr. J. D.	1911
Bigger, Mrs. J. D.	1912
Blair, Rev. Dr. and Mrs. W. N.	1901
Butts, Miss Alice M.	1907
Clark, Rev. Dr. and Mrs. C. A.	1902
Doriss, Miss Anna S.	1908
Hamilton, Rev. and Mrs. F. E.	1919
Hayes, Miss Louise B.	1922
Hill, Rev. and Mrs. H. J.	1917
Kinsler, Rev. Francis	1928
Kinsler, Mrs. Francis	1930
Lutz, Mr and Mrs. D. N.	1921
Malsbary, Mr. and Mrs. D. R. (affiliated)	1930
McCune, Miss Catherine A.	1908
McCune, Rev. Dr. and Mrs. G. S.	1905
Mowry, Rev. Dr. and Mrs. E. M.	1909
Myers, Miss Edith, R. N.	1932
Phillips, Rev. C. L.	1910
Phillips, Mrs. C. L.	1909
Reiner, Mr. and Mrs.	1908
Roberts, Rev. Dr. and Mrs. S. L.	1907
Smith, Dr. and Mrs. R. K.	

Snook, Miss V. L.	1900
Swallen, Miss Olivette R.	1922

Honorably Retired (In America).

Erdman, Rev. Dr. W. C. } 1907-1928
Erdman, Mrs. W. C. }

McMurtrie, Mr. Robert 1907-1933

PRESBYTERIAN SOUTH

Reynolds, Rev. Dr. and Mrs. W. D.	1892
Parker, Dr. W. P.	1921
Parker, Mrs. W. P.	1911

AUSTRALIAN PRESBYTERIAN

Engel, Rev. Dr. G.	1900
Engel, Mrs. G.	1895

TEACHERS IN THE FOREIGN SCHOOL

Adams, Miss Dorothy D.	1926
Axworthy, Miss Mabel	1932
Blair, Miss Lois	1931
Crowder, Mr. Robert	1934
Miller, Rev. Dr. Donald G.	1935
Ross, Mr. Albert	1934
Thomas, Miss Mary K.	1931
Yeths, Miss Helen	1935

VOLUNTARY WORKER

Ketcham, Miss	1934

NOTE.

Beneath the pictures on the pages that follow the husbands' assignments are mentioned, but those of wives left out for lack of space. It should be understood that every wife also has a full missionary assignment in connection with her husband's work, or in teaching in college, academy, Bible School, Bible Institutes and Classes, or in connection with the Industrial departments of the schools, and in the Sunday Schools and kindergartens.

SPECIAL EVENTS

Jan.—Country Bible Classes. Station Bible Institutes.

Feb.—Local Bible Classes at Korean New Year.

Mar.—Commencements in all schools from Seminary to Kindergartens. Mass Bible Class in the City for all women of the province, Attendance 2000-2500.

Apr.—Opening of all educational institutions for the new year.

May.—One of the Hospital's twelve big months.

June.—Annual Meeting of the Mission.

July.—Term closing of the academies. Vacation Bible Schools.

Aug.—Young People's Conferences.

Sept.—General Assembly. Training Class for Women Workers.

Oct.—Girls' Bible Institute. Evangelistic meetings in city and country.

Nov.—Korean Thanksgiving Day when the Annual Offering is taken for all of the Assembly's Boards.

Dec.—Revival services begin and spread throughout all of the churches of the province. Provincial Class for Men.

Dr and Mrs Samuel A. Moffett.
Dr Moffett is senior worker of all Missions in Korea.

Pray without ceasing. I Thess. 5:17.

First Day.

Pray for the KOREA PRESBYTERIAN CHURCH AS LOCATED IN PYENGYANG STATION TERRITORY.

The Presbyterian Church of Korea is composed of 26 Presbyteries, has 488 ordained ministers and 2423 Elders carrying on the oversight of 2729 churches. The STATION OF PYENGYANG has in its territory three of the Presbyteries, "Pyengyang", "Pyengsu" and "Anju". There are 116 ministers and 665 Elders and 1038 evangelists and Bible women. There are 352 organized and 141 unorganized churches, about 18000 communicant members, with 7000 on the catechumenate roll, and there are 25000 still newer believers not yet received into active membership. These all, with the children, give an adherentage of about 58000. This is a little more than 4% of the population of 1,261,000 in this territory. The territory covers 5765 square miles i. e. about one third as large as New Jersey or one eighth as large as Pennsylvania. Pyengyang City has a population of 158,000 and is third largest city in the country. From it, as a center, the work goes out into the villages and countryside.

Dr. and Mrs. Stacy L. Roberts
Dr. Roberts is President of the Seminary.
Dr. Charles Allen Clark is Prof. of Practical Theology.

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. II Tim. 2:15

Second Day.

Pray for the PRESBYTERIAN THEOLOGICAL SEMINARY.

More than 95% of the ordained pastors of the Presbyterian Church in all Korea, (Northern, Southern and Australian Presbyterian and the United Church of Canada) receive their training in this union institution. About 110 men are in attendance each term, and there is a Faculty of 5 missionaries and 3 Korean professors who give full time. Pray also for those who have had part of the course and are out serving in the churches.

The Courses offered are:

The regular three year undergraduate.

A postgraduate course totalling six months.

A Spring School of Theology for Pastors, one month each year.

The Theological Review published bimonthly, reaches some 1100 Christian leaders throughout the country.

Mrs Rose M. Baird, Principal.
Miss Margaret Best L.L.D. Miss Catherine McCune
Emeritus Teacher.

His own elect, that cry to Him day and night.
Lu. 18:7

Third Day.

Pray for HIGHER BIBLE SCHOOL.

The Higher Bible School is a Mission institution giving thorough training to women from all parts of Korea. Established only 13 years ago, to meet a great need for well trained women, it already has 97 graduates working in churches. Mission schools Bible Institutes, etc. in all the four Presbyterian fields. The enrolment this year is 80, taught by a faculty of five Koreans (of whom three are ordained pastors) and three missionary women. The course of study covers three years and includes :

1. The study of every book in the Bible, with allied subjects such as Church History, Geography, etc.
2. Sunday School Methods and work, with practical experience in the Sunday Schools of the city.
3. Gospel Music, vocal and instrumental.
4. Study of Personal Work Methods and practical work.

Under the Personal Work Department, each student in the school has three assignments a week among women working in factories, patients in hospitals, at the Street Chapel, or in the Government High Schools for Girls.

In praying for this work remember the fact that the school has no dormitory as yet and greatly needs one. Pray that God will raise up some who wil supply our need.

Dr. and Mrs. Geo. S. McCune

Dr. McCune is President of the College.

Other Professors

Dr.E.M.Mowry Mr.R.O.Reiner Mr.F.Kinsler.
Mr.F.E.Hamilton Mr.D.N.Lutz

Continue steadfast in prayer. Col. 4:2.

Fourth Day.

Pray for UNION CHRISTIAN COLLEGE.

The College cares for young men from all the Presbyterian districts, being aided by the 4 Presbyterian Missions and the United Church of Canada. There are 180 students in Liberal Arts and Agriculture Divisions. The boys are Christians and take active part in the work of the city churches, teaching Bible classes, conducting Mission S. S., singing in choirs, leading in young people's work, helping in the work of the College Street Chapel. Special attention is paid to Band, Orchestra and Glee Club. They are also good athletes, All-Korea soccer champions. There are 28 professors and instructors, 9 foreign, 17 Korean and 2 Japanese. Graduates are teaching, preaching, farming, in business and in advanced schools, studying.

Students in the Agriculture Division are given, in addition to the book knowledge that comes in their course, practical instruction in the raising of poultry, and farm animals, and caring for the farm products.

Mr. and Mrs. D. N. Lutz

With all prayer and supplication, praying at all seasons. Eph. 6:18.

Fifth Day.

Pray for EXTENSION AGRICULTURAL WORK.

The Agricultural work of our station is far reaching. Soil testing is done in our College laboratories for any who ask. Institutes are held in many places throughout Korea in which the professors of our College reach thousands of the farmers of the country. Seeds are prepared and sold. Several farm projects are being carried on.

Farmers' Life, a magazine authorized by Korea General Assembly is prepared and edited by faculty and students of College. 120,000 volumes in the year averaging 10,000 each month reach the farmers of Korea.

Anna Davis Industrial Shops. These shops provide industrial training for workmen and also care for many students. Thirty boys who must have financial help are given work for a year which provides tuition for further study and fits a boy to earn his living during his course. Some of our best students have come through this experience. Carpentry, iron work, plumbing, stone work, furniture are some of the lines followed.

Mr. and Mrs. Malsbary
Music—Bands and piano in Academy, College and P.Y.F.S.
Street evangelism

And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight. I John 3:22.

Sixth Day.

Pray for BOYS' ACADEMY.

520 students are here with 31 in the teaching and administrative staff. Dormitory life is carefully supervised by College graduates now studying in Seminary. Academy adjoins College, using Gymnasium and Athletic fields in common. School has Government recognition. Boys are all Christian and have developed several S.S. into church groups. They help in local churches and give freely of time in vacation to preaching and teaching.

Students are selected carefully, many being turned away each year. 82 are sons of pastors and evangelists. 1072 have graduated; many are studying in Colleges and Universities. Students always need strength of purpose, clearness of mind, devotion to duty. Pray for them.

Miss Olivette Swallen, Principal.

Miss Velma Snook
Emeritns

Miss Ann Bergman
Teacher.

Be careful for nothing; but in everything, by prayer and supplication, with thanksgiving, let yonr requests be made known unto God. Phil. 4:6

Seventh Day.

Pray for the ACADEMY FOR GIRLS.

This school was founded more than thirty years ago. There are over 421 graduates from the Middle School, and there are 111 from the Kindergarten Training Course, very many of whom are able and faithful workers for Christ and His Church. A large number are outstanding Christian leaders. The present enrolment is 380, with 340 in the Middle School and 40 in the Kindergarten Course. The average age of the students is 15. In the Faculty, are 16 Koreans, 3 Japanese and 3 missionaries, with 4 part time teachers.

The students and teachers are active in S. School and Vacation Bible School work. The C. E. contribntes liberally to the Korean Foreign Mission work, V. B. S. work, Leper and other relief work, and supports a Bible woman. Twenty girls are earning a liberal part of their school expenses by embroidery work in the Self-Help Dept. Home Economics and Music are stressed as an important part of their training.

Additional room is nrgently needed in class and dormitory bnildings. Educating Korean Christian girls for Christian homes and Christian leadership is the great purpose of the school. Pray that the school may be faithful in its witness for Christ.

Miss Anna S. Doriss, Principal

Behold, I am the Lord: Is there anything too hard for me? Jer. 3:27.

Eighth Day.

Pray for LULA WELLS INSTITUTE

The Lula Wells Institute, while teaching a standard lower-school course is different from other schools in that it is also a refuge for homeless, deserted, neglected girls and young women, some of whom earn their support while studying by working part-time in the self-help department. It gives a five year course, with special stress on Bible study.

The students number about 150, and are taught by a faculty of one missionary and six Korean teachers. This splendid work receives no financial support from the Mission as yet, but is supported by gifts from friends, and by a Patrons Association organized among Missionaries and local Koreans.

Rev. and Mrs. F. Kinsler, Bible Clubs
Mr. Kinsler is also Professor in the College.

Pray ye the Lord of the harvest that He send forth laborers into His harvest. Mt. 9:38

Ninth Day.

Pray for the MEN'S BIBLE INSTITUTE?
H. J. HILL, PRINCIPAL.

This is in session for three months each winter. It has a course of six terms, each six weeks long to graduation. One or two terms may be taken each year. Only Church Officers and Sunday School teachers are eligible to attend. The faculty consists of four missionaries and four Korean pastors, and the attendance averages about 260 men.

Bible Classes. For men, as well as those for women noted on another page, are held in every church one or more times every year for periods of a week to ten days, and the central Classes at the Christmas season often enrol 1500.

Pray for the Children's Bible Clubs.

The work of Bible Clubs for children began in 1930 with one Club of 12 little boys gathered from the streets of the city; and now there are 15 such Clubs with an enrolment of over 1000 children in the city of Pyengyang; and over a score of Bible Clubs have also been organized in other parts of the country. The courses center in the Bible. The children meet for three hours a day every day in the week for worship, Bible study, play, and various activities for training children for Christ and the Church. The leaders of the Bible Clubs are mainly students of the Union Christian College, of the Seminary, Higher Bible School for Women and of the Boys' Academy.

The Bible Club

"So He bringeth them to their desired haven"

God forbid that I should sin against the Lord in ceasing to pray for you. I Sam. 12:23.

Tenth Day

Pray for WORK FOR OTHER NATIONALITIES.

Japanese Ladies' Bible Class. This class meets once a week and is taught by two missionary women. The attendance is from twelve to fifteen of whom only three or four are Christians. Pray that this little group may receive a real vision of Christ through their study.

Chinese Work. During the anti-Chinese riots of July 1931, this work was almost destroyed, the building being wrecked and the congregation scattered. A new pastor has gathered about 40 believers, who have spent several hundred yen to restore the property. Chinese are slowly returning to Pyengyang and the prospects for this work have improved. The illiteracy of the Chinese population is a great barrier to their evangelism. A Committee composed of members of the Presbyterian and Methodist Stations act in an advisory capacity, and request your earnest prayers for this work.



Dr and Mrs John Bigger

Miss Edith Myers R.N. Dr and Mrs R.K. Smith.

Jesus said unto them, Have faith in God. Mk. 11:23.

Eleventh Day

Pray for PYENGYANG UNION CHRISTIAN HOSPITAL.

Three Missions co-operate in this work: the Methodist Board, the Methodist Women's Foreign Missionary Society, and our Presbyterian Board. The staff consists of 6 Korean doctors, 4 internes, 4 American doctors, 40 Korean pupil nurses, 21 graduate nurses, and 4 American nurses. The number of in-patients cared for annually is about 2,123, while some 77,000 patients receive treatments in the dispensaries. This work is housed at present in four modest brick buildings, but a new building is badly needed.

The Nurses' Training School in connection gives training to 40 young women and supplies nurses for the hospital.

The hospital evangelists and the staff try to preach to everyone who comes to hospital or dispensary, with the result that from 600 to 700 people are converted each year.

The department of Public Health and Child Welfare is running a milk station for babies, which dispenses about 15,000 bottles of milk a year; a well-baby clinic; lectures on public health in the city churches; clinics, Bible classes and schools; and sends a visiting nurse to the church kindergartens twice a week.

Mr and Mrs R. O. Reiner.
Mr Reiner is Principal of the P.Y.F.S.
He is also Professor in the College.

I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil. Jn. 17:15.

Twelfth Day

Pray for PYENGYANG FOREIGN SCHOOL.

This boarding and day school for American and British children, enrolls about fifty in the grades and seventy in the High School, of whom about sixty live in the school dormitories. The students come from all parts of Korea, from Manchuria and from many parts of China, and Japan, and most of them are the children of missionaries. The faculty consists of 8 full-time and 7 part-time teachers, including the Matron of the Dormitories. Music, vocal and instrumental, and all forms of athletics are stressed, and college entrance examinations given.

Since the school was founded in 1900, 425 students have studied here, and there have been one hundred graduates from the High School. Twentyfive students and ten teachers have become missionaries or have taken up other forms of religious work. Pray also for the graduates who are now studying in colleges in America.

Call upon me, and I will answer thee, and show thee great and mighty things, Jer. 33:3.

Thirteenth Day

Pray for WOMEN'S BIBLE STUDY CLASSES.

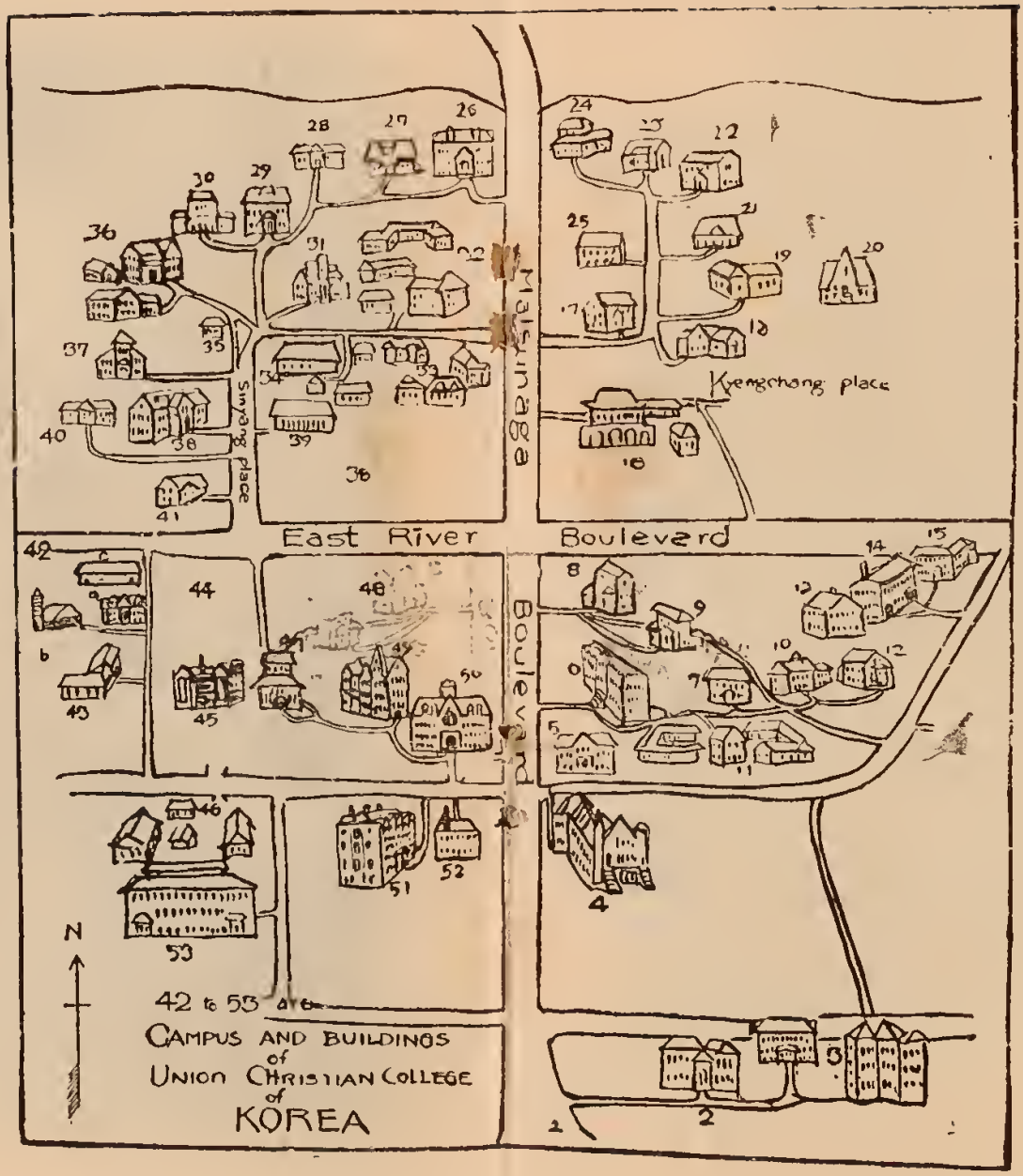
Country Classes. During the winter one-week Bible study classes and evangelistic meetings for women are held in some 235 churches in this territory, with a total attendance of about 12,000 women and girls. The teachers are Bible Women and carefully selected volunteer workers, about 125 of whom prepare by attending the **Workers' Class** which is held for two weeks each September. About 35,000 printed Bible study outlines are distributed each year.

The General Bible Class for City Women is held for one week in the Bible Institute buildings. Women from all the city churches join in this, and the attendance is 700 to 800. This is in addition to the classes held in the individual churches.

Two General Classes for Country Women in March bring in about 1500 women and girls from the country churches for a week of Bible study and inspirational meetings. This is such a tax upon the dormitories that it has been found necessary to divide the class according to Presbyteries.

The Big Class, 2200 enrolled.

"She seeketh wool and flax and worketh willingly with her hands".


East River Boulevard
Boulevard
Kyengchong place
Sungang place
N
42 to 53 are
CAMPUS AND BUILDINGS
of
UNION CHRISTIAN COLLEGE
of
KOREA

e Lord grant thee according to thine own heart.
Ps. 20:4.

Fourteenth Day

Pray for CHURCH SCHOOLS AND KINDERGARTENS

ıere are only **52 church schools now** left
ı is territory, among about 493 churches and
ps. Christian parents are anxious that their
lren may receive their education under Christian
nences, but the poverty of the people has made
mpossible to continue the schools in many
hes. Pray that these 52 may continue and
rs be established by the Christian people.
eral schools have raised endowment this year.
4 Church Kindergartens in the city, with
teachers and assistants, care for about 1000
dren. A committee of missionaries advises and
es some financial help, and with the co-operation
the Child Welfare department of the hospital,
ervises the health of the children. Pray also
the kindergartens carried on in many of the
ntry churches.

Vacation Bible schools are very popular.
st summer, 1,301 students from our Pyengyang
titutions alone, held schools in 197 places, with
attendance of 27,257 children, onethird of
om came from non-Christian homes.
er 3,000 children decided to become Christians.

Miss Alice Butts, Principal, Women's Institute

Miss Louise Hayes, teacher, Also Principal, Girls' Institute

He spake unto them a parable to the end that they ought always to pray and not faint. Luke 18:1.

Fifteenth Day.

The Women's Bible Institute has a course of five terms, each term ten weeks. Two terms are taught each year. Its purpose is to train selected women as Bible teachers, leaders, and evangelists among the women of the territory. The attendance is about 200, including 15 or 20 postgraduates who come in each year for one month. In many churches which have no pastors, these workers are of inestimable value.

The Girls' Bible Institute offers an opportunity for Bible study to girls in the idle years between finishing lower school and getting married (14-19 years of age). It is a three year course of intensive Bible study for one month each Fall. It has an attendance of 100 students and is taught by one missionary and three Korean teachers.

Rev. and Mrs F. E. Hamilton—Street Chapel.
Mr Hamilton is also Professor in the College.

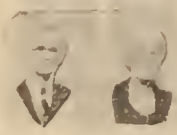
I cried with my whole heart; hear me, O Lord!
Psa. 119:145.

Sixteenth Day.

STREET CHAPELS: In this work, many are reached who would not come to the church. There are three chapels in operation in the city. Seminary, Higher Bible School, College and Academy students help in this work, on the streets and in the chapels. One of the chapels in four months enrolled and referred to the nearest pastors 1500 names of interested inquirers for followup.

PRAYER GROUPS: These are bands of believers drawn together for special prayer. One is made up of old men who feel that they can do no travelling about to preach, but they pray daily, meeting in their own meeting house. This group gave a Gospel Boat to travel up and down the Tai Tong River, spreading the Gospel. Young people have their groups where in the early mornings they are praying.

EVANGELISTIC CAMPAIGNS: Frequent special evangelistic campaigns are carried on. In Oct. 1935, over 1400 people were gathered in the city revival. It began with 40 days of prayer, then three days of a "retreat" for the workers, then a week of mass meetings with 4000 meeting in the big gymnasium, and then separate meetings in all of the churches. Pray for the followup work of these revivals,



Dr and Mrs Swallen.
Retired, but doing translation work.

He is faithful that promised. Heb. 10:23.

Seventeenth Day

Pray for LITERARY WORK.

Every year a number of books, in English and in Korean, are written and published by members of our station. Other books are translated into Korean, and many tracts are prepared and distributed.

Four Colporteurs, with donkey-loads of books, travel continually, selling Testaments, hymnals, and other religious books and tracts. Three Bible Society Colporteurs working among unbelievers sell 30,000. Gospels each year.

Temperance Work: Pray for the efforts that are being made, through lectures, essay contests, posters, etc. to check the use of intoxicants and teach the young people the dangers of drink. Pray for the newly organized Korea Christian Moral Reform Association and for its General Secretary Rev. Sang Suk Song.

I pray that they all may be one, that the world may believe that Thou didst send me. Jn. 17:21.

Eighteenth Day

Pray for KOREAN PASTORS AND BIBLE WOMEN.

The Pastors' Association of Pyengyang city and suburbs meets once a month, on the Monday nearest the tenth, at the home of one of the Missionaries for united prayer, discussions of plans and problems, and for social intercourse. The attendance, Korean and missionary, is about thirty, and it gives a mutually helpful contact between the various leaders.

A similar monthly meeting for the **Korean women leaders** and the missionary women who are working in city churches, is held on the fourth Tuesday of each month. It is attended by from 35 to 40 women and the discussions, prayer and fellowship are helpful to all.

Pray that these meetings may help to strengthen the hands of our Korean co-laborers who bear the burdens of the local churches and have many difficult problems to meet.

Watchmen, that shall not hold their peace day nor night. Isa. 62:6a.

Nineteenth Day

Pray for CENTRAL, WEST GATE, SOUTH GATE, SAN CHUNG CHAI, SACHANG KOL, YUN WHADONG, EE HYANG NEE, CHURCHES.

These churches are in the older, more established part of the city. All have Korean pastors. **Central,** our "Mother Church", once covered the field now occupied by fifty congregations, including the new church recently set off at EE Hyang Ni.

West Gate has largest seating accommodates 2,000. **South Gate** is crowded more and more by business section. **San Chung** Chai is conservat ive, "home church". **Sachang Kol** has the most modernly equipped plant. **Yun Whadong** has the best graded S. S. with seven successful departments.

In all these churches Sunday morning is given over to Sunday Schools, men, women and children meeting separately. The attendance in the S. S. of these churches aggregates 7000. Teachers and students from our schools are welcome but most of the teaching force is drawn from the regular membership of the churches. Women of our station assist.

All churches have missionary organizations that do a great work in sending out evangelists to other parts of our province, to other parts of Korea,and to China. A great deal of relief work is done in the city. Help is always given to the weaker churches in building and forward movements.

I give myself unto prayer. Ps. 109:4.

Twentieth Day

Pray for SIN-AM NEE, SUSUNG NEE, KIRIM NEE, EAST PYENGYANG, MYUNG CHON, KANG CHON, CHANG KWANG SAN, CHURCHES.

The oldest of these churches is twelve years old. They are the churches in the newer districts and are still in the stage of development, some needing larger buildings, some just completing building. Their congregations run from 300 to 1,000. All have Korean pastors and some missionary pastors are connected with them. The work in these churches is hard because of the poverty of the members, yet five have new buildings.
Several are principally made up of factory workers. (Beet-sugar, Thread, Rubber Shoe, Stocking Factories.) All are growing rapidly and are in growing districts.

The S.S. work in these churches is very important, many of the teachers being students from our schools. In each church is a foreign woman missionary in charge of the women's S. S. The attendance in all the men's, women's and children's S.S. reaches 3,600. Seminary men assist constantly in the pulpit work. Much relief work must be carried on by these churches. In several the Children's Bible Schools are caring for the nearby poor children.

Pray earnestly for all the workers who are engaged in the work of these and the larger churches. There are so many yet to reach with the Gospel.

Draw nigh to God and He will draw nigh to you. Jas. 4:8.

Twenty-first Day

Pray for NEUNG NA DO, KOCHUNG, KYUNGSANG NEE, IN HEUNG NEE, TONGTAIWON, NORTH SINNEE, SOUTH SINNEE, WEST SINNEE, LOWER SUN KYO REE, CHURCHES. CHURCH FOR THE BLIND, OLD MEN'S CHURCH.

Beside the churches of the past two days there are many smaller churches that are also connected with our city work. Some have Korean pastors, some are looked after by Seminary professors, foreign and Korean. All these are small churches and run in number from 50 to 300. Some are in small communities and are destined to remain small, others are in growing places and may be among our large churches later.

In many of these churches the Sunday School work is done by students and other volunteers. Many of the churches have developed from S. S. which have been carried on in this way. There are now several other points in the city and in these suburban places where S.S. are being carried on which will later be added to our list of organized churches.

There are strategic points at which we should begin work and with that in view small groups are being formed here and there in homes and will develope into real S.S.

Pray for this great city with its 138,000 Koreans and 20,000 Japanese. Our churches seem large but what are they among so many!

"He that formeth the mountains—the Lord, the God of Hosts is His name".

"Come unto me all ye that labor".

Let us, therefore, come boldly unto the throne of grace that we may.....find grace to help in time of need. Heb. 4:16.

Twenty Second Day.

Pray for the EASTERN CIRCUIT,
Pyengyang Presbytery.
Dr S. A. Moffett.

The COUNTRY WORK of our station is divided into districts each with the oversight or advisory help of one of the ordained missionaries. Organized churches have Sessions regularly constituted. Croups and unorganized churches have not yet developed to this extent, but are supervised by Korean Pastors and unordained Helpers who in turn, are under the direction of the missionary.

The EASTERN CIRCUTT is composed of 34 churches, 22 organized and 12 unorganized. It lies along the banks of the Tai Tong River. There are 9 pastors and 4 helpers associated with the missionary.

There is one city of over 10,000 people where the large cement works furnishes employment to many. There are two churches in that city. The rest of the work is in villages. Life is largely agricultural or connected with the activities of the river. Of recent years, coal mines in this field have attracted workers and one church is among that class. The field is old and the population is rather shifting. Pray for the workers in the old and the new churches.

Dr and Mrs C. F. Bernheisel.

We know not how to pray as we ought: but the Spirit Himself maketh intercession for us with groanings which cannot be uttered. Rom. 8:26.

Twenty-Third Day.

Pray for WHANGJU AND SU AN CIRCUITS
Pyengyang Presbytery.

Whangju Circuit: 21 organized and 23 unorganized churches compose this field which lies in a well developed fruit raising part of the territory. Apples are boxed and shipped by the carload. It is known as Korea's best orchard district.

Larger towns are well organized. Territory is old but still with many to be reached. 8 pastors, 5 helpers, and several Bible women are employed by the churches, and evangelists used for forward work.

Su An Circuit: In this circuit there are 2 pastors, 3 helpers, and a Bible woman working among 10 organized and 20 unorganized churches.

Within the territory are two gold mines so work for miners is included. Hard work is required for living in this part of our field.

Dr and Mrs E. M. Mowry

Dr Mowry is also Professor in the College.

Ask of me and I will give thee the heathen for thine inheritance. Ps. 2:8.

Twenty-Fourth Day

Pray for SOUTH TAI TONG AND WEST CHOONGWHA CIRCUIT.

Pyengyang Presbytery

South Tai Tong and West Choongwha Circuit lies along the river south of the city and includes several island churches. It is well developed. Seminary and College men are taken out Sunday by Sunday and the work is progressing well. There are **17 organized and 5 unorganized churches** with **5 pastors and 5 helpers** associated with the missionary. New churches and advance work need prayer and the workers should be remembered as they go from Sunday to Sunday from their busy school life.

In this territory lies the grave of the first Protestant martyr. Mr. Thomas, a British Colporteur, was attempting to enter Pyengyang to preach when the "General Sherman" on which he was a passenger was destroyed and all on board killed by the Koreans to prevent the entrance of foreigners. Recently a beautiful little church has been built on the mainland near the island where he is buried, a memorial to him.

Dr and Mrs Chas. Allen Clark.
Dr Clark is also Professor in the Seminary.

Brethren, my heart's desire and my supplication to God for them is that they may be saved.

Rom. 10:1.

Twenty-Fifth Day

Pray for CHOONGWHA CIRCUIT
Pyengyang Presbytery

Choong Wha Circuit : 19 organized and 25 unorganized churches make up this territory. There are 5 pastors, 7 helpers and several Bible women. 3 evangelists are living in untouched places developing new churches. This is a farming district with little wealth, but the people are zealous in supporting their churches and building their buildings. Several new churches have been recently built.

So many churches have been developed in this field that there is no spot that is not within two miles of some church. Churches being small a campaign to double membership is being carried on. 3 000 in a population of 50,000 are now Christians. Pray for this effort to gain others.

Rev. and Mrs H. J. Hill

He went out into a mountain to pray, and continued all night in prayer to God. Lu. 6:12.

Twenty-Sixth Day

Pray for KOK SAN, AND SUNG-KANG CIRCUITS.

Pyengyang Presbytery.

Kok San Circuit: About 2,000 square miles of beautiful mountains and valleys about half-way between Pyengyang and the East Coast. 25 meeting places with a total communicant membership of only 400. Total attendance of about 1000. Only 1 Korean pastor and 2 unordained helpers, one of whom has eleven groups in his care. A Bible woman, receiving only Yen 100 a year as salary, travels continually among the churches, walking hundreds of miles over the rugged mountain passes carrying her message of comfort and cheer. Pray for adequate leadership in the little groups that seldom see a paid worker: and for a larger faith and greater zeal among these small churches.

Sung Kang Circuit: Parts of two counties, one of which is very mountainous.

35 churches and groups about half of which are under the care of Korean pastors. Travelling is hard and communities scattered. Touch with the outside world is limited. They must have sufficient faith and God-given power.

Dr and Mrs W. N. Blair

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. John 15:7.

Twenty-Seventh Day

Pray for ANJU CIRCUIT
Anju Presbytery

Anju Circuit is one of the most prosperous sections of our territory. It has some of our largest towns and church work has been well developed during many years. The churches are situated in valleys and on mountains and in the Anju river plain. 52 churches and groups are under the care of 14 pastors and 6 helpers. 3 retired pastors are here also.

Church buildings are being erected, while others are badly needed. Prayers for the unevangelized sections, are being answered, evangelists are at work, and new groups are being formed. Please pray for this forward work, and for revival campaigns in the larger centers, as well as for the older churches that they may have faith, zeal and harmony in their work.

Rev. and Mrs C. L. Phillips.

Have faith in God. Mk. 11:23.

Twenty-Eighth Day

Pray for SOON CHUN, TUK CHUN, YUNG WON, AND MAING SAN CIRCUITS.

Anju Presbytery

Soon Chun Circuit. Here are **21 churches** with 799 communicant members. There are **4 pastors** and **5 helpers** with an evangelist and 3 Bible women. Some of this work has been carried on a long time, and there is need for a renewed feeling of responsibility for those nearby.

Within this territory is the **Shining Light Lee Home for Cripples,** a home recently established and presided over by one who for long years has hoped and prayed that someway might be opened to provide a place for cripples like himself. He feels that God answered in a wonderful way by sending the gifts that made possible the Home.

Tuk Chun, Yung Won, Maing San: 19 churches in 3 mountainous counties. 1 pastor, 5 helpers, and 1 woman evangelist care for 600 communicants of these churches, and do forward work in unreached places. This territory being located in mountains has few large towns. It is always difficult to reach the sparcely settled valleys. Older churches are doing good work. The great need is zeal for preaching in other places.

Whatsoever ye shall ask in my name, that I will do. Jn. 14:13

Twenty Ninth Day.

Pray for TA PYUNG CIRCUIT,
Western Presbytery, Pyungsu.
Dr. McCune

The Ta Pyung District is the largest district in the Western Presbytery, and covers a large area, stretching North and West of Pyengyang as far as the Yellow Sea. It is a farming district with a number of large market towns. It has some of the oldest church work in the station, and is today making gratifting progress.

The territory includes 26 organized churches and one unorganized. There are 12 ordained pastors and two young helpers in the field. The churches have congregations ranging in size from 50 attendance to over 500; and every village is within walking distance of one of the churches. There has been sufficient prosperity within the last few years for many new church buildings to be erected, and a good number of the churches support schools, have Bible women, and conduct district conferences of young people for Bible study. They also carry out Bible Classes once or twice a year in every church.

The church is growing in size but there is great need for a deepening of the spiritual life, for the careful instruction in the Word of God, for the church people; and there is a great challenge for the churches to go out and reach the still very large non-Christian population.

This is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us. I Jno. 5:14.

Thirtieth Day.

Pray for NONG KANG AND KANG SUH CIRCUITS.

Western Presbytery, Pyungsu.

Mr Kinsler.

NONG KANG CIRCUIT lies on the railroad to the south and west. The Yellow Sea forms its boundary. Travel is dependent upon the tides of the main branches of the river emptying into the sea. Fruit orchards abound. The people along the coast are very poor, and living is rather precarious. Back in the hills the churches are larger. Pyengyang's seaport, Chinnampo, is in this district. There are 24 churches, 13 of them organized; six pastors and five helpers, with a few Bible women working there.

KANG SUH CIRCUIT is the third district of the Western Presbytery. Here there are 16 churches with 4 pastors, and 3 helpers. The work lies in a farming community, rich lands along the river. Apples and peaches and farm crops provide a living for these church people. College students also go into this territory Sunday by Sunday helping in the services and in the Sunday Schools.

Ye that are the Lord's remembrances keep not silece. Is. 62:6

Thirty-First Day

Pray for ALL MISSIONARIES IN PYENGYANG FIELD.

Day by day the prayer has been for the work and the workers. Today add a special prayer for the foreign workers who are in the province. Besides the 45 of the Presbyterian Church North, there are those from other Missions who are united with us in the Seminary and College work. There are the teachers in the Foreign School who are on our compound.

Besides these, the Methodist Missions Compound is near at hand. We unite in Medical work in the Hospital. Country districts are clearly defined and the city is more or less zoned so that we will not duplicate work.

We need prayer that we may do our work in an acceptable way, that in serving others we may not be neglectful of prayer and Bible study as our source of strength, that we may "be strong in the Lord, and in the power of His might."

PRAY WITHOUT CEASING.

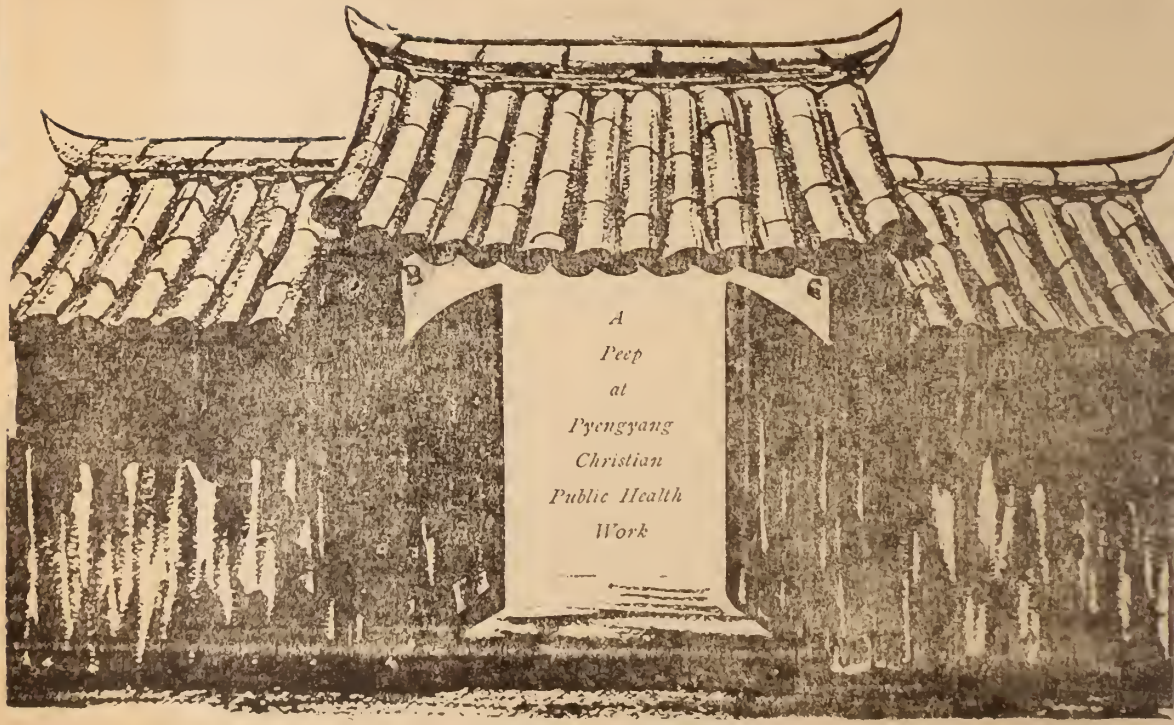
"I have set watchmen upon thy walls". "Watch, therefore".

昭和十年十一月三十日 印刷
昭和十年十二月三日 發行

平壤府景昌里二番地
編輯兼發行人 羅義鍋
平壤府新陽里一五〇
印刷人 金秉龍
平壤府新陽里一五〇
印刷所 紀新社
平壤府景昌里二番地
發行所 羅義鍋宅

Clinic Day Again

The heavy blankets wrapped about the infants make you know its winter. We had very little snow this year to show for it. Even though it was cold these few ventured out. The women seldom wear a headdress even in bitter weather.


A
Peep
at
Pyengyang
Christian
Public Health
Work

The Twins

The mother of these babies has many more children and just couldn't face twins. Mrs. Lutz made it possible for her to come to the hospital for her confinement. She now brings them to the Well Baby Clinic regularly.

Clinic Day Again

The heavy blankets wrapped about the infants make you know its winter. We had very little snow this year to show for it. Even though it was cold these few ventured out. The women seldom wear a headdress even in bitter weather.

Public Health Nurses

These girls have had very little Public Health training as there is very little opportunity for post graduate work in this country. Miss Paik on the left visits in the homes. Mrs. Kang in the center lectures in our Christian girls' schools and Miss Chi does the milk station work. She also goes to the kindergartens teaching health habits and treating minor ailments.

Clinic Day

This was taken on a bright March Wednesday afternoon. Several mothers have three children with them and many more have two, all under kindergarten age. For their lesson that day, we made samples of various kinds of cereals adding bean milk powder according to the children's ages. We were pleased to see them eat it up and ask for more. That's one way to convince mothers, yes!

Blind.

What a horrible thought—yet we have so much of it.

This mother is proud of her children's bright eyes and spares no effort to see that they get good care.

Korea needs all kinds of Health Education Programs.

The mother and father of this young lady are outstanding Christian leaders.

He is a graduate of Severance Union Medical College in Seoul and she is a graduate of the Nurses Training School in Pyengyang Union Christian Hospital.

"My father is a doctor and
my mother is graduate nurse'.

As the twig is bent, So grows the tree.

I'm doing my best to grow straight and tall.
Could you helps other children who don't have the opportunity?

Son of the Public Health Nurse in the center of the group and his nurse maid.

How are we doin'!

Daughter of the President of our mothers' study club.

The sun is too much for that baby's eyes, but mother is partially blind.

Well Baby Clinic, March 1936

Drop in some Wednesday afternoon!

Pyengyang Public Health

Nurses

1936

Well Baby Clinic, Dec. 1935

Note the convenient perambulators for cold winter days.

But for Mrs. Lutz they might not have lived.

Thank You

Mother and Baby doing nicely!

PRESBYTERIAN MISSION

HIGHER BIBLE SCHOOL

FOR

WOMEN

CATALOGUE

1934

PYENG YANG KOREA

PRESBYTERIAN MISSION

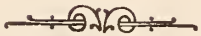
HIGHER BIBLE SCHOOL

FOR

WOMEN

CATALOGUE

1934



PYENG YANG KOREA

Printed by
Y. M. C. A. Press
Seoul, Korea

FOREWORD

This little book is sent out with the idea of acquainting our friends with the life and work in the Women's Higher Bible School in Pyeng Yang, Korea. Since we cannot talk with you directly or show you some moving pictures of the many phases of the school work we have included quite a number of photographs to assist in bringing it before you more vividly.

We hope as you read it you will pray for the students and faculty and especially that our need of a dormitory may be supplied.

We believe this development is truly a work of God and we wish this book to bring glory to His Name.

WOMANS HIGHER BIBLE SCHOOL BUILDING

女子高等聖經學校々室

CONTENTS

BOARD OF CONTROL

Mrs. W. M. Baird Sr. (Ex. Officio Chairman)

1931-1934	Miss G. Bergman
	Mrs. F. S. Miller
1932-1935	Miss Margaret Best
	Miss Marian Kinsler
1933-1936	Mrs. J. G. Holdcroft
	Miss Olga Johnson

The Board of Control is made up of six women members of the Presbyterian Mission, two each to be elected each year for a term of three years, and the Principal of the School who is Ex-officio chairman. Plans are under consideration to have also Korean women representatives on this Board.

Im Chong Ho, Mrs. Moffett, Mrs. Lutz, Yoon Pil Syung. Mrs. Baird, Kim Shungnak, Miss Butts, Kim Oo Syuk, La Chang Syuk
임종호 마포부인 루소부인 윤필성 베로사교장 김성락 부위울부인 김우석 라창석

Mrs. Reiner, Pak Kei Hei, Choi Syun Taik, Miss. Best, Han Yung Sin, Song Do Sin, Mrs. Hill
라부인 박귀희 최선택 베귀레 한영신 송도신 허마리아

FACULTY

Mrs. W. M. Baird Sr. (Principal) *Bible*

Miss Margaret Best (Principal Emeritus) *Bible*

Rev. Yoon Pil Syung *Bible & Church History*

Rev. Kim Oo Syuk *Bible and S. S. Courses*

Miss Catherine McCune *Bible*

Mrs. Han Yung Sin (Student Adviser) *Bible Geography*

Mrs. Pak Kei Hei *Bible*

Rev. Kim Shungnak Th. D., Ph. D. *Bible Doctrine*
Homiletics

Mrs. Choi Syun Taik *Director Personal Work*

Mrs. D. N. Lutz *Director of Vocal Music*

Mrs. Lim Syung Eui *Piano & Chorus*

Miss Song Do Sin *Organ*

Mrs. R. O. Reiner *Director of Self Help Department*

Miss Im Chong Ho *Teacher of Self Help Department*
Physical Education

Miss Alice Butts *Bible (Part time)*

Mrs. S. A. Moffett *English*

Mrs. H. J. Hill *Bible*

Mrs. Na Chang Syuk *Matron*

COURSE OF STUDY

Genesis Exodus Luke Acts S. S. Organization Catechism Bible Geography Church History Personal Work Music	Ethics Comparative Religions Teacher Training Doctrine { Man, Sin, Repentance, Regeneration II Samuel I & II Kings I & II Chronicles Job James Personal Work Music	John I & II & III John Hebrews I & II Peter Philippians Ezekiel Bible Doctrine Angels & Last things Adult S. S. Personal Work Music
Numbers Deuteronomy I Corinthians Leviticus Matthew Church History Christian Evidences Intro. to O. T. Bible Doctrine { God & Jesus Christ Personal Work Music	Isaiah Church History Sociology Psychology Homeletics Church Law I & II Timothy Titus Philemon Jude Personal Work Music	Ephesians Song of Solomon Selected Psalms Homeletics Minor Prophets Colossians Zechariah Daniel Church History Personal Work Music
Joshua Judges Ruth Synoptic Gospels Bible Geography Intro. to N. T. Primary S. S. Bible Doctrine { Holy Spirit I Samuel I Corinthians II Corinthians Personal Work Music	Romans Galatians Jeremiah Ezra Nehemiah Esther Lamentations Intermediate S. S. Bible Doctrine { Justification, Sanctification, Adoption, Prayer Personal Work Music	Ecclesiastes Proverbs Adult S. S. Minor Prophets Bible Teacher Training I & II Thessalonians Revelation Archeology History of Missions Personal Work Music

* English is an elective for any student who can qualify to enter the Class.

CLASS IN CHURCH HISTORY

교 회 ㅅ 리 교 실

CLASS IN RELIGIOUS EDUCATION

종 교 교 육 교 실

FACULTY AND STUDENTS—FIRST YEAR OF HIGHER BIBLE SCHOOL

본교창립당시직원과학생

HISTORICAL SKETCH AND PURPOSE

Education in God's Word and Christian training of women and girls by the Korean Church and Church Schools and by Mission Academies, Bible Institutes and Training Classes and the general development of the Korean Church having reached a stage where an advance step seemed desirable to meet the demands of the day the Higher Bible School for further training of Mission and Church Academy graduates, College graduates and Bible Institute graduates was established in 1922 by action of the Mission of the Presbyterian Church in U. S. A. in session at Seoul, on recommendation of its Executive and Evangelistic Committees. A Board of Control of seven members representing most of the stations of the Mission was elected with Miss Best as chairman and Miss Switzer as secretary. A Committee of three women was appointed to prepare a curriculum including all the books of the Old and New Testaments, Bible Introduction, Christian Evidences, Shorter Catechism, Church Law, Sunday School Teacher Training, Homiletics, Personal Work, Gospel Music (Vocal and Instrumental) Physical Drill. The first Term opened in Pyeng Yang Women's Bible Institute March 28th, 1923, eleven women were enrolled, six of them Academy and five of them Bible Institute graduates from four of our Mission Stations' Institutions. The teachers were Mr. Yoon Pil Syung, Miss Butts, Miss Samuel, Mrs. Moffett, Mrs. Baird and Miss Best the Principal. Four of this class finished the Three Years Course and in 1926 became the first graduates of the young institution.

Consistently with the aim and purpose of the founders to prepare women of previous education for useful service for the Lord Jesus Christ in the life of the Korean church and in the field of the Presbyterian Missions in Korea, a goodly number of H. B. S. graduates are found today in many parts of Korea and adjacent lands rendering such service

acceptably in Academies and Bible Institutes, as Bible teachers and as heads of dormitories where the religious life of the girls is largely under their direction, Pastors assistants and Evangelists in Korean churches, Evangelists in Hospitals and in backward country territories, missionaries to their own people in adjacent lands, and Evangelistic Workers for High School students. A number have married and are making their homes places of influence for Gospel light in communities where their husbands are laboring as pastors, Christian teachers, or in other positions of church leadership.

The Presbyterian Mission in the U. S., Australian and Church of Canada Missions have cooperated in the H. B. S. almost from its establishment by sending young women from their respective fields as students and helping to defray the expenses of some of them. They have also used the graduates of the school in their Mission Work. This cooperation has been appreciated and we hope it will continue and assume other forms of cooperation.

From the opening of the H. B. S. in 1923 until the fall 1931 the school was carried on by the courtesy of Pyeng Yang Station in the Women's Bible Institute buildings. By the spring of 1931 a gift of money raised by the Women and Young People's Societies of the Eastern District with help from the Chicago District of the Presbyterian Board of Foreign Missions in the U. S. A. made possible the erection of the Class Building we are now occupying and without which the school could not have attained its present growth.

STATEMENT OF FAITH

Believing that the historic standards of the Presbyterian Church, namely, the Confession of Faith, the Catechism, the Form of Government and Book of Discipline, and the Directory of Worship contain in clearness and simplicity a

RECEPTION ROOM

廳接室

OFFICE OF STUDENT SECRETARY

庶務室

sufficient statement of the fundamentals of our faith, this Bible School adopts them as its standards of instruction in all essentials of doctrine and polity but in order that there may be no ambiguity in regard to its position. it explicitly declares that it stands for the following doctrines :

1. We believe the Scriptures of the Old and New Testaments to be supernaturally inspired of God and accept them as the only infallible rule of faith and life.

2. We believe in one living and true God eternally existing in three persons as Father, Son, and Holy Spirit.

3. We believe in the eternal Deity and true humanity of the Lord Jesus Christ, in His Incarnation through the Virgin Birth, in His Substitutionary Atonement by His Death on the Cross, in His Bodily Ressurrection and Ascension, in His present High Priestly Ministry for us, in His Personal Return to this earth at God's appointed time in great power and glory, in His Righteous Judgment of all nations, in His Complete Victory over all His enemies and in His final delivering up of the Kingdom unto His Father.

4. We believe in the absolute Diety and true Personality of the Holy Spirit and in His Agency in Creation, Providence and Redemption especially in the Regeneration, Santification and Glorification of believers.

5. We believe that all men are sinners in the sight of God and that the wages of sin is death involving everlasting separation from God in the case of the finally impenitent.

6. We believe that all who receive the Lord Jesus Christ by faith as their Lord and Saviour have been born again through the power of the Holy Spirit and thereby become the children of God, and that there is no other way of Salvation.

7. We believe in the Actual Resurrection of the bodies both of the just and the unjust and in the life everlasting for those who are in Christ Jesus.

DORMITORY

Would you look this pleasant if you had to eat in such crowded quarters three times a day? Sixty young women are crowded into a space 16 ft. x 16 ft. together with tables to hold their bowls and food. That is not all. The place does not belong to us but is the dining room of the Women's Bible Institute in whose dormitory we are allowed to stay part of the time. When the Bible Institute students come in or the big country class is on we must move out bag and baggage. Some times we go some distance across a big road to the Men's Bible Institute dormitory but come back here to eat. Thus we move back and forth several times during a school year and live sometimes in one place, sometimes in another and sometimes part in each place. When the big class comes on we must close school, put all baggage on the top floor of the school recitation building and get out altogether. The students show a good Christian spirit through it all and the matron is most patient, but it needs no argument to show that a dormitory is an imperative need of the school. We are praying that the means will be provided for it and we believe we shall not be disappointed. We ask you also to join in prayer that this much needed building may soon be provided.

PERSONAL WORK DEPARTMENT

Personal Work or practical evangelism has gone hand in hand with the study of the Word in the curriculum of the Bible School. From the beginning all students were assigned to teach and work in the Sunday Schools of the Pyeny Yang city churches. Then permission was obtained for holding noonday meetings in the large rubber shoe factories. The young women sang and preached the Gospel

STUDENTS IN DINING ROOM

本校食堂

STUDENTS PREACHING TO WORKERS IN RUBBER SHOE FACTORY

학 생 들 이 고 무 공 장 에 가 셔 개 인 션 도 하 난 일

here with marked results. Street chapels were opened and the students took their turn in holding meetings for women. Many hundreds have been led to accept Christ in these meetings. A Sunday afternoon meeting for the Government school girls was started and a lively interest and good attendance has prevailed. They have regular Bible study and are especially pleased to learn to sing hymns. Four hospitals in the city are being visited. The large Government hospital with its hundreds of patients furnishes a wonderful opportunity for personal visitation and distribution of tracts.

Recently we have started eleven neighborhood Bible classes. Weekly Bible classes for the nurses of our Mission Hospital have been conducted for some time. Once a week there is held a Teacher Training Class for would-be Sunday School teachers in the City Sunday Schools. Clubs are conducted in various churches of the city and students teach in these besides conducting the third year girls' club in connection with the Bible Club movement.

The students are in demand as speakers at Missionary and Christian Endeavor meetings. Those with musical training go out to lead choirs or play the organ in church services. They do considerable teaching in the large country women's class and the Girls' Bible Institute, and during the Christmas vacation they go out into the country districts under the direction of the missionary ladies and conduct Bible Classes of a week each. Thirty-five such classes were held last year. The summer vacation is often spent in teaching in Daily Vacation Bible Schools.

Careful records are kept of all the work done, but it is impossible to estimate the extent of the influence of this department in the number of souls saved and lives changed. The report hour on Monday afternoon is always an inspiration.

SELF HELP DEPARTMENT

This department began by allowing a few of the students to do embroidery in order to earn their board. The department has had a rapid growth and there are now over twenty students earning their board. When a teacher with special training in dressmaking was secured it was decided to work along that line. This has proved a real aid to the community providing them with a place to have practical sewing and dress making done. Many orders have come from persons outside of town. Patterns are drafted and many dresses made, especially during the spring and fall terms. A picoting machine was added to the equipment which is a great asset in the dress making. One of the missionary ladies has the oversight of the work and attends to all orders and sales. The beautiful rayon and Kobe flannel obtainable in Japanese stores furnishes materials for many novelties which are sold in quantities before Christmas. Four sewing machines are kept going and articles are disposed of as fast as they are made.

The girls are paid ten sen per hour and they are obliged to earn six yen per month to make their board. We are so thankful for this department which has enabled so many young women to continue their studies.

GOSPEL MUSIC DEPARTMENT

Gospel Music Training forms an important part of the curriculum of the school. The student body is divided into three chorus classes which meet twice a week. The first division have hymn singing, the second division have harmony and sight reading and the third division have advanced chorus work. The afternoons are given up largely to practice. The school has a piano and seven organs all of

STUDENTS AT WORK IN SELF HELP DEPARTMENT

本校學生手藝部作工

MRS. LUTZ WITH STUDENT CHORUS

本校合唱隊

STUDENTS HAVING A GAME OF VOLLEY BALL

本校學生쌀네쌀遊戲場

which are kept going every available period. Music for special occasions is prepared and a concert of vocal and instrumental music is given once or twice a year. There is need for some one to head this department who can give practically full time to the direction of the various phases of the subject. Students who have the music training find it much easier to obtain a position, so, if possible, they avail themselves of this training.

When one of the piano students went out to a very poor little country church last summer to teach their Daily Vacation Bible School the church made a desperate effort and raised money to buy a baby organ. She played it and taught them singing for two weeks and when she left to go to another church to teach another two weeks they sent the little organ with her in order that that church too might have some music.

PHYSICAL TRAINING

A thirty-five minute period is given each forenoon to physical exercise. Volley ball, hand ball and tennis are the games much enjoyed by the students; systematic exercises have also been conducted. Two volley ball teams are chosen from among the students and some lively games ensue. Once or twice a year a special program of games and exercises is arranged. The school has one good tennis court and a volley ball court. The matron notices a great difference in the appetite and health of the students when the weather permits of outdoor exercises.

A school outing is planned about twice a year, spring and fall, when students and teachers usually all walk to some place of interest, take lunch, and play games or climb a mountain.

THE LIBRARY

The library and reading room of the school is located on the third floor of the recitation building—a large, light, airy room. One of the students acts as librarian after study hours. As yet the number of volumes in the library is not very large but we hope it may be increased. Several friends have made gifts of books. Miss Alice Butts made a gift of some twentyfive volumes and ten volumes were received from one of the graduates. Quite a number of books from Dr. Baird's personal library were presented and copies of all the books which he translated into Korean are also a part of the Library. We hope there are other friends who would like to contribute toward making this a well furnished reference library.

GRADUATES

The graduates of the school including this year's graduating class number seventy-nine. The first graduating class numbered 4, the second 8, the third 12, the fourth 7 the fifth 5, the sixth 6, the seventh 7, the eighth 10 and the present year, the ninth, there will be 21. Thus the graduating class of this year numbers more than five times that of the first class.

These fifty-eight graduates are all at work in the churches and schools in all parts of Korea, 44 are working in fifteen different Presbyteries of Korea. Two are working in the Korean church of Japan and one among Korean churches in Manchuria. Seven are married and helping their husbands in their work. Two are in the Methodist Church and two have gone to Japan for further study.

We praise God upon every remembrance of these earnest witnesses for Christ and the faculty and students unite in prayer for them.

STUDENTS IN THE LIBRARY

本校圖書室

HIGHER BIBLE SCHOOL GRADUATES—1934

女子高等聖經學校第九回卒業生(一九三四)

STUDENTS

The student body at present numbers eighty. They represent all parts of Korea from the Island of Quelpart in the south to the Manchurian border on the north. They represent the four Presbyterian Missions in Korea and also the Methodist Mission. These young women coming together from all parts of Korea live together for three years, and study God's Word together and go out in groups to preach the Gospel. More than one half of them are graduates of Mission or Church Academies, about one third are graduates of Bible Institutes and the others have studied some time in Academies and lower schools and have perhaps been doing special work in church and Sunday School. On the opening day, by the power of God they gather here from North, South, East and West and for three years they feed upon God's Word, pray together at daybreak, yes, even through a night at times and at other various appointed times. Some of them come here after the death of a husband or perhaps something much more sad and their hearts are tender in sorrow or, it may be, bitter or hard. There is a strong bond of Christian fellowship and friendship established and, as one of the teachers has often said, "They cannot go out the same persons as they came in"; marked changes are seen in many and development of strong Christian character. A flourishing Christian Endeavor Society exists with organization for literary, musical, physical and social development. The annual Temperance Oratorical Contest is planned for by this organization, various kinds of charity work are carried on, offerings toward the salary of an evangelist in Manchuria are made and recently a committee has been appointed to cooperate with the faculty in providing a lecture course for the school.

A splendid Christian spirit of love, loyalty, and obedience prevails and those who have gone out are eagerly looking forward to a time when adequate dormitory space will make possible a post graduate course.

CALENDAR

The school year has three terms

Spring term	April to June	2½ months.
Fall term	Sept. to Dec.	3 months.
Winter term	Jan. to March	2 months.

A revival meeting of four days is usually held about the middle of the spring term.

Two days special meetings are held at the close of the fall term as a preparation for going to the country to hold classes.

RULES REGULATIONS AND FEES

I. Terms of Admission.

1. Time of Matriculation is at the beginning of the Spring Term.
2. Applicants must fill in the blanks secured from the school and send to the Principal together with recommendations from pastors of churches or missionaries and a certificate of health from qualified physicians. No applicant should come for matriculation who has not received word from the Principal that her application has been accepted.
3. Applicants from 23 to 35 years of age are admitted.
4. Applicants should be baptized Christians of at least 5 years standing, and have been Sunday School teachers or engaged in some other form of Church Work.

5. Applicants should be graduates of church or Mission Colleges, High Schools, or Bible Institutes, or those with a preparation in Bible and secular education that will enable them to take the Course with profit, the Principal and Faculty being satisfied that this fourth class of applicants meet the requirements.
6. Graduates of Church or Mission Colleges and High Schools shall be required to pass Entrance Examinations on Genesis and the Four Gospels. All others are required to pass Entrance Examinations on Genesis, the Four Gospels, Korean Mixed Script, and simple arithmetic.
7. Applicants who pass Examinations are required to pay all term fees to the Registrar at the time of Matriculation.

II. Absences from Classes.

1. Students shall secure before hand from the Principal permission to be absent from Classes.
2. Three tardy marks will be counted as an absence and considered as such by the teacher until an excuse has been brought from the Principal.

III. Grades and Examinations to make up conditions.

1. Students who fall below an average grade of 65 in any subject receive a condition in that subject.
2. Students with one or two conditions are required to take Examinations in them before the next Spring Term begins, but students having as many as three conditions are required to take the subjects over again in class.

IV. Absences from School.

1. Students who wish to be absent from school for several days must get permission beforehand from the Principal. If the limit for days of

absence granted by the Principal is not observed the student on return to school may be subject to discipline by the Faculty.

2. After matriculating any student who for some reason wishes to drop out of school must consult with the Principal, failing to do so, the student will be regarded as one who has forfeited the right to another opportunity to matriculate.

V. Student Fees.

1.	Matriculation fee	¥ 2.00
2.	Term fee (monthly)	1.00
3.	Athletic fee	.50
4.	Organ fee (monthly)	1.50
	Piano fee (monthly)	2.50
5.	Books	
	First Year	12.00
	Second Year	10.00
	Third Year	8.00
6.	Board (monthly)	6.00
	Fuel (monthly)	2.50

一、每科目의点數난六十五点以上되야及第라함

二、落第科目을次學年開學時까지未免하면其科目은다시工夫할거시며三科目以上落第된科目을次學年開學時까지未免하면其學年에서다시工夫함(但再試驗은第一學期開學前으로함)

四、退學規則

一、本校學生中退學하랴난境遇에난退學願書를本校長의게提呈하야許可를得한后에退學할것(但校長의許可업시退學한者는再入時에新入生과갓치待遇함)

二、本校學生資格에不合한行爲가잇난者난停學又黜學함

五、學費에對한規則(이난隨時로變함)

一、入學金 貳圓　四、風琴費 壹圓五拾錢(每朔)　七、書籍費 一學年 拾貳圓 二學年 拾圓 三學年 八圓

二、月謝金 壹圓　五、피아노費 貳圓五拾錢(每朔)　八、食費 六、七圓(每朔)

三、運動費 五拾錢(每學期)　六、寄宿費 壹圓(每朔)　九、薪炭費 貳圓五拾錢(每朔)

本校規則

一、入學規則

一、入學時期난第一學期開學初에함

二、入學志願者난先히入學願書를本校長의게請求하야記入할것을다記入하고또牧師나宣敎師나宣敎婦人의薦書와醫師의診斷書를合하야本校長의게提出하야通知書를밧은後에本校로來할것

三、年齡은二十三歲로三十五歲까지로함

四、信仰은敎會主日學校班長이나洗禮밧은지五年以上된者로함

五、學力은敎會內專門學校와高等普通學校卒業生과聖經學校五年卒業生과敎會內高等普通學校三學年까지하거나其와同等의學力이잇난者로함

六、試驗科目은敎會內專門學校와高等普通學校卒業生은創世紀四福音만試驗하고聖經學卒業生과其와同等學力잇난者난創世紀와四福音과國漢文算術을試驗함

七、入學試驗의及第되엿스면本校會計室에서入學金과月謝金과諸般學費를納入할것

二、學科欠席規則

一、何時던지欠席될時난本校長의게豫告하고準許를밧을것

二、三次晩到난一次欠席으로計算함

三、成績과再試驗規則

校曆

本校修業年限은三年이오每年三學期로分하니

第一學期(春期)自四月至六月(二朔半)

第二學期(秋期)自九月至十二月(三朔)

第三學期(冬期)自一月至三月(二朔)

休業日은日曜日과大祝日이오春期에난復興會秋期에난特別獻身會가잇서

二三日間式有力한神學者를請하야引導케함

第六回卒業生

金百錬　車永玉　金讚德　田善良　許順用

第七回卒業生

金章玉　尹宗玉　薛奉守　朴基禧　金基淑　金貴汝　邊美姬

第八回卒業生

崔善擇

羅昌錫　金舜用　黃秉淑　陳基淑　尹正姬　吳明信　金一禮　李福林　金成愛

第九回卒業生

李永淑　李敬信　金善卿　金小甲淑　李聖實　金美實

張崇德　鄭敬重　白仁淑　張受恩　鄭信敬　金順禮　金永煥　金順英　金英淑　金東玉　洪璇玉　沈明淑　李信實　李元燦　安仁大

本校卒業生姓名

第一回卒業生

安信德
金聖姬
韓永信
宋福喜

第二回卒業生

李淑瓊
朴寬實
金福祚
金信行
金貞姬
金香蘭
崔明俊
尹道一

第三回卒業生

金化穆
鄭順敬
林璋實
玉語眞
鄭敬愛
朴元信
李慈晟
李眞誠
趙元寶
徐順學
宋明淑
朴聖姬

第四回卒業生

趙聖恩
金士永
金用福
禹敬信
張順德
權壽琪
崔宗良

第五回卒業生

崔敬愛
金達伊
李順南
姜基一
金容彬

으며又學生勉勵會가잇셔知識方面과靈的方面으로活動하야엇던때난捐補하야傳道人도派送하며貧民救濟도하며熱心으로個人傳道도하며禁酒講演이나其他宗敎講演도主催하며愛情으로聯合하야幸福의樂園을成하니이곳이第二樂園이안닌가하난感도업지안타

卒業生狀況

本校卒業生은今年第九回까지七十九人인대第一回四人、二回八人、三回十二人、四回七人、五回五人、六回五人、七回七人、八回十人、今年第九回난二十一人이니第一回보다五倍以上이增加된貌樣이다第八回까지卒業生은五十八人인대全國을通하야各敎會와學校에就職하야聖役에從事하고病者外에無職으로잇난人은一人도無하다以上卒業生의事業場所를老會別노하면慶南三人、慶北六人、平壤十六人、全南三人、慶安二人、平北二人、安州三人、濟州一人、東滿一人、全北一人、南滿一人、黃海二人、京畿一人、忠北二人、咸中一人、山西一人、日本大阪二人其外家庭일을보면서敎會重職을가지고잇난이가七人監理敎會二人日本留學二人이와갓치全朝鮮과日本으로滿州까지事業場所를하야活動하고잇스니恩惠들주신하나님씌感謝와讚頌을아니드릴수업다

學生

本校學生은在籍生이八十名인대이들은南便濟州島로브터北으로北間島까지三千里內에主를爲하야生活하며役事하겟다고뜻을둔女性들은長監理敎를勿論하고入校하니中等學校出身이半數以上이며聖經學校卒業生이三分의一이고其他同等의學力이잇난者는小數들点領하엿다이들은多部分敎役에經歷이잇난者들이니敎員、勸師、傳道婦人、執事、主日學校班長들이라開學日을當하면東西南北으로來하야神과交通하난것을첫재方針으로알아淸晨祈禱와夜間祈禱와其外도時間을定하고祈禱하야靈的呼吸을삼고聖經으로靈的糧食을삼

FIRST GRADUATING CLASS OF THE HIGHER BIBLE SCHOOL

本校運動寫眞(體操部)

CLASS IN SYSTEMATIC EXERCISES

圖書室

圖書室은本校上層에잇난대廣大하고도空氣流通이잘되난곳이며本校學生中一人을擇하야學課時間畢한後에本圖書室에管理人으로視務하난대아직參考할만한書籍은만치못하나압흐로多數한參考書와雜誌等을備置키로經營中이다本校學生硏究에만흔도음이되기를願하고富愛乙氏와本校卒業生과其外諸氏씌서本校圖書室을爲하야寄贈하신것을感謝하며特히故裵緯良博士씌서多數한英文書籍과朝鮮文을寄附하여주신대對하야感謝들마지안는同時에連하야有志諸氏의寄贈이잇기를企望함

運動部

本校運動時間은每日午前에三十五分間式作定하고쌜레쏠、핸쏠、테니스等遊戱의趣味들만케하며指導者가잇셔組織運動도하난대쌜레쏠의兩便을擇하야特別順序들作成하고每年一、二次式特別遊戱나大運動을하고또한本校에됴흔테니스場과쌜레쏠場에잇셔隨意로運動할수잇다

本校風琴教室
ORGAN LESSON

本校피아노教室
PIANO LESSON

아가夏期兒童聖經學校를指導하고開學時에난細密한報告를한다各學生들이報告를詳細히한다하여도새로히基督敎人된이와새로운生活을가지게된者들數字로發表키난甚難한事이다然이나每月曜日午后報告時난참으로感化를밧는時間이된다

手藝部

本校는小數의學費金不足한學生들을爲하야設置하엿스며手藝部學生들은食費를免除밧을수잇난대本部난만흔發展이잇서二十餘名의食費를爲하야勞働하며同時에學生들은刺縫을練習하야만흔有益이잇다新式刺縫도잇서서衣服하기에매우便利를준다宣敎婦人과朝鮮敎師合二人이指導하야救主聖誕祝賀物과其外諸般美妙한作品과手藝品等을만드난대學生의게난每時間十錢式會計하야食費를支拂케함으로만흔學生이工夫를繼續케되니主씌感謝하난바이다

音樂部

敎會의音樂은重要한科目에하나이다그럼으로合唱隊들三級으로分하야每週에二次式練習케하고피아노와風琴練習은每日午後四時로定하다本校에난피아노一座와風琴七座가잇서時間마다各々自已時間을싸라練習케하고聲樂이나器樂으로每年一、二次式音樂大會를本校에서主催하야學生들의게만흔經驗을엇게도하고엇더한째난特別한音樂도準備하난대音樂敎授난三人이잇스나特別히音樂部專擔할敎授도請求中에잇스며音樂을아난學生들은就職키도容易함으로可及的音樂을爲하야用力하난中에잇다

本校個人傳道部病院寫眞

STUDENTS DOING PERSONAL WORK IN MISSION HOSPITAL

寄宿舍狀況

本校寄宿舍난建築키로經營中이며其間平壤女聖經學校寄宿舍와男聖經學校寄宿舍를엇어使用하엿슴으로互相困難한일은만사오나學生과敎師合하야한六十名가량收容하오며本校에入學된學生의게對하야寄宿舍室과飯炊器具난周給하되寢具와匙箸난學生이自擔하며食母二人과舍監一人이잇셔學生의게便利하도록學校에서管理함

個人傳道部

本校에서는個人傳道를科目中實行科目으로하엿다本校創立以來로모든學生들을指定하야平壤府內各敎會主日學校들引導케하며敎授케하고其後에府內各고무工場主人들과交涉하야正午休息時間에職工들의게福音을傳케되엿다學生들은熱心으로傳道도하고聖歌를불너好結果를得하엿스며또傳道館에서도婦人들을爲하야傳道함으로그리스도의게로歸한者임이數百名에達하엿다每主日午后에는公立女子普通學校生徒들을引導하야聖經敎授도하고讚頌도敎하야多數한學生들이興味를엇는다또府內各病院에患者들을訪問하는대道立病院에는特히患者가數百名이됨으로訪問時에傳道紙주기와傳道학期會가매우됴타리웃셩경班十一處를設置하엿고敎會病院看護婦科에每主日一次式聖經班을引導하며또平壤府內에잇는少年聖經學校에서도敎授하고敎會讚揚隊引導者도되며外村郡查經會時에도本校學生들이만히돕고特히冬期放學에는女宣敎師들의指導下에서四方外村으로나아가查經會를各學生들이一二週間式引導하야만흔有益을준다夏期放學期間에는四方으로나

本校祈禱會室寫眞

SCHOOL CHAPEL

本校信經

長老敎會의歷史的標準即信經、要理問答、政治勸懲條例와禮拜模範이모든것들은우리信仰의基礎敎理를明白하고도單純하게充分히指示한줏밋난故로本女子高等聖經學校는敎理와政治上本質에잇셔이것들을敎育의標準으로밧는同時에本校의立場을明白히하랴고左記와갓치信經을宣言함

一、新舊約聖經은超自然的으로하나님의啓示하신바로밋으며이聖經은우리의信仰과生活에對하야唯一無二한確實한準則으로밧음

二、聖父、聖子、聖神三位一體로永遠히存在하시고사랏게신眞神하나님한분을밋음

三、主예수그리스도의永遠하신神性과참人性을밋으며또童貞女의게서誕生하시고完全히無罪하심과十字架에죽으심으로代人贖罪하심과肉體로復活하사昇天하심과우리를爲하사大祭司長이되심과그신權能과榮光으로하나님이定하신때에이世上에親히再臨하실것과萬國을義로審判하실것과그의모든怨讎에對하야完全히勝利하실것과맛참내그의나라를聖父씌밧칠것을밋음

四、聖神의絶對的神性과人格과또創造와攝理와救援特히信者의重生과聖潔과榮光主張하심을밋음

五、하나님압헤서는天下萬民이다罪人인것을밋으며씃々지悔改치안는境遇에이罪에代價로永遠히하나님을써나死亡할것을밋음

六、主예수그리스도를主와救主로밋은者들은聖神의能力으로重生하야하나님의子女되난것을밋으며또이외에는救援엇을길이업난줄노밋음

七、義人과不義한者의몸이반드시復活할것을밋으며또그리스도예수안에잇난者들은永生엇을것을밋음

에繼續됨을企望하는바이다本校가一九二三年에創立된后一九三一年까지平壤宣敎地方會에厚愛로平壤女聖經學校를許諾함으로近十年間本校舍로使用했다그러나彼此困難이多하더니主의크신恩惠로米國北長老敎宣敎局을通하야米國東部와시카고地方有志諸氏의寄附를밧아主后一九三一年秋期에本校舍를建築케되엿다萬一이집이업섯더면至今과갓흔多數한學生을收用키難할것이니主恩을感謝한다

本校略史와目的

朝鮮敎會와敎會學校及聖經學校는朝鮮女子基督敎敎育을爲하야勞力한結果今日에至하야서는敎會內專門學校卒業生들과敎會內高等普通學校와聖經學校卒業生들의게聖經에對하야高等한敎育이必要함으로米國北長老敎宣敎會事務局에서一九二二年朝鮮京城에會集하야議論한結果로一九二三年三月二十八日에本校를朝鮮平壤에創立케되엿다各宣敎部代表七人으로理事會를組織하야會長은裵貴禮、書記난宋夫人이되고또科程委員을選定하야科程을作定하니新舊約聖經、新舊約總論基督敎史、基督敎辨証論小要理問答、敎會政治主日學校科、敎授法、講道學、個人傳道、宗敎、音樂、體育等이라宣敎部에서初次三百圓과後에五百圓을支拂함으로一九二三年三月二十八日에平壤女聖經學校에서開學하야十一名이入學하니中等學校卒業生이六人이요 其他學校와聖經學校卒業生이五人이엇다校長은裵貴禮요敎授는裵貴禮、삼우엘 마부인、배부인、尹弼聖이엇고入學生은十一名中四人이三年間本校科程을修了하야一九二六年에初次卒業生을내엿다

本校의目的은朝鮮耶穌敎長老會管割하는地方에서主예수그리스도를傳播키爲하야有益한事役者를培養하고敎育하고準備함에잇다 多數한本校出身이全鮮各地에서主를爲하야事役하난대敎會學校와聖經學校에서聖經敎師로視務도하고宗敎敎育을만히關係하난學校에舍監이나生徒監으로勤務도하고勸師와傳道人으로敎會에서와病院에서視務도하고女宣敎師와갓치外村에서도福音을傳播하는이들노잇다또結婚하야家庭과洞里에서敎化運動을하고男便된牧師나敎會引導者나敎師들의事業에도만흔도움을준다南長老敎會、오스트리아長老敎會、가나다敎會宣敎部等이協力하야本校設立한以來로各宣敎部에서靑年女子를本校로보내여工夫케하고學生의學費도만히補助하며卒業生들을請하야各宣敎區域에서事役케하엿다이와갓흔協力을感謝하는同時

三年級人學教室
CLASS IN ANTHOPOLOGY

一年級民數記教室
CLASS IN NUMBERS

本校科目

春期	秋期	冬期
一學年		
창세기	민수기	여호수아
출애굽기	신명기	사사기
누가복음	고린도전	룻기
사도행전	레위기	공관복음
쥬일학교조직	마태복음	성디지
성경요리문답	교회사기	신약총론
성디지	변증론	쥬일학교초등과
교회사기	조직신학	성신
개인전도	구약총론	삼우엘전
음악	개인전도	고린도후서
五 五 二 一 二 四	五 五 五 二 二	五 四 一 二 一 四 二
二學年		
도덕학	이사야	로마서
종교비교	사회사기	나디아
교수법	교회학	갈디아
도리	신학	예레미아
인학	강도학	에스라
회개	교회현법	느헤미아
쥬성	띄모데전후	에스더
삼우엘후	띄도	애가
럭왕기상하	빌네몬	쥬일학교중등과
욥기	유다서	조직신학
럭대기상하	개인전도	양자
야고보	음악	서륵
음악		기도
四 五 三 二 五 五	四 三 五 五	二 二 五 五
三學年		
요한복음	에베소	전도서
요한一二三	가사서	잠언
히브리	시편	쥬일학교장년과
베드로전후	강도학	성경교수법
빌립보	소선지	대살노니가선후
에스겔	골노새	목시
조직신학	세가리아	고고학
쥬일학교장년과	다니엘	교회사기
개인전도	교회사기	개인전도
음악	개인전도	음악
五 五 五 二 二 五	五 二 二 一 五 四	五 二 二 一 五 四

(但英語는隨意科)

數字는每週時間數

職員과擔任科目

校長	裴路使 女史	聖經解釋
元老校長	裴貴禮 孃	聖經解釋
教授	尹弼聖 牧師	聖經解釋과敎會史
	金禹錫 牧師	聖經解釋과主日學校課
	尹嘉態 孃	聖經解釋
	朴基禧 女史	聖經解釋
	金聖樂 博士	組織神學
	韓永信 女史 (學生監)	聖地誌
	崔善擇 女史	個人傳道部擔任
	柳韶 女史	聲樂部擔任
	林性義 女史	피아노와코러스
	宋道信 孃	風琴
	羅夫人	手藝部擔任
	任鐘豪 孃	手藝와運動部擔任
	富愛乙 孃 (助敎授)	聖經解釋
	馬布夫人	英語
	許瑪利亞 女史	聖經解釋
舍監	羅昌錫 女史 (保姆)	

創立者裴貴禮元老校長

MISS MARGARET Best, Principal Emeritus

史女使路裴長校

MRS. W. M. BAIRD SR. Principal

理事

朴 禹 萬 孃（一九三四）
千 美 禮 女史（一九三四）
裴 貴 禮 孃（一九三五）
權 新 羅 孃（一九三五）
許 瑪 利 亞 女史（一九三六）
趙 雲 仙 孃（一九三六）

本校理事는朝鮮長老會女宣敎師六人으로組織하되三年을一期限으로하야每年二人式被擇되고校長은本理事會長이되나니라本理事會에朝鮮女子노代表로參席키를經營中이다

本校位置와建物

本校난朝鮮平壤府內에잇스니北으로箕子陵과牡丹峰을背하고西으로普通江東으로大同江南으로神學校와崇實學校가잇난대古景昌門內라光明하고도靜淑한天然景致속에第二樂園과彷彿하다

現校舍는一九三一年에竣工한것이니校長室、敎授室、敎室三 應接室、祈禱會室、個人傳道預備室、膳寫室、手藝室二、風琴練習室六、圖書室等이다

目次

女子高等聖經學校全體寫眞

FACULTY AND STUDENT BODY

緖言

本女子高等聖經學校一般狀況과學生生活에對하야本校를愛護하시난諸位께通知할生覺으로此要覽을出版케되엿습니다本校狀況에對하야距離와時間關係로諸位의게直接通情도못하고活動寫眞으로뵈여드리지도못함으로寫眞을附하야알기쉽게하려하엿습니다諸位께서本要覽을보실때에本校와本校學生들과敎授들을爲하야祈禱해주시기를願하오며特別히本校寄宿舍가速히建築되기爲하야祈禱하여주시기를願하나이다

耶蘇教
長老會

女子高等聖經學校要覽

朝鮮平壤

一九三四年

朝鮮耶穌教北長老宣教會

女子高等聖經學校要覽

（一九三四年）　平壤

ONE YEAR

IN

PYENG YANG WOMAN'S BIBLE INSTITUTE

PRESBYTERIAN MISSION U. S. A.

PYENG YANG, CHOSEN

1918

ONE YEAR

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PYENG YANG WOMAN'S BIBLE INSTITUTE

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PYENG YANG, CHOSEN

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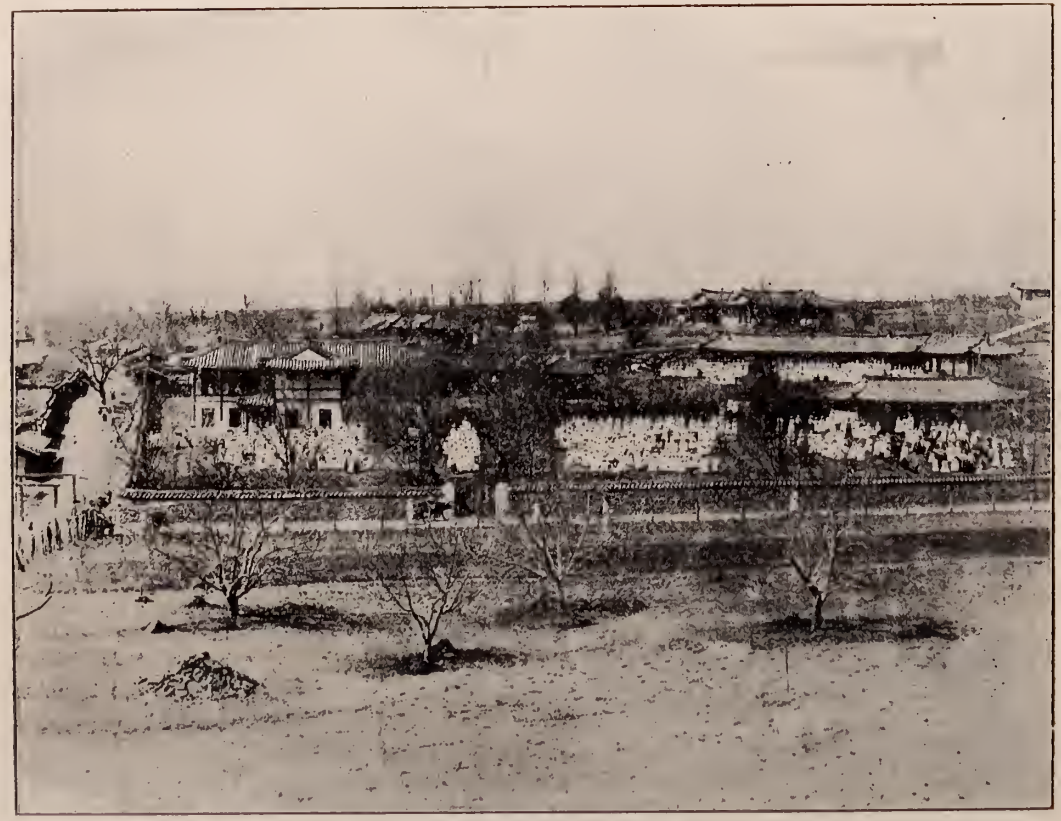
FOREWORD.

This report is published with the hope that it may serve to give to readers in the homeland a somewhat clearer and a more comprehensive idea than fragmentary reports can give of that form of woman's work which is designated in the Foreign Missions Year Book as "Evangelistic"; that it may add its testimony to that of others who seek to make known what the Gospel of Jesus Christ means to Oriental Women, what it does for them, and what they in turn gratefully try to do for others. It ought also to be said that this brief sketch will have failed to fulfil the purpose of the writer if it does not make clear that Korean women workers carried a large share of the responsibility and a still larger share of the work that was done last year in connection with the Pyeng Yang Institute.

MARGARET BEST

Superintendent of Institute.



View of Institute Compound.

ONE YEAR IN PYENG YANG WOMAN'S BIBLE INSTITUTE.

With the exception of the Sabbath School Assignments for all missionary women and the work several of them do in the Girls' Academy, the evangelistic activities of the Missionary women of Pyeng Yang find their center in the Bible Institute, which is conveniently situated in the midst of the Mission Compound, easy of access to the busy housewife and mother who perhaps has only one or two hours in the day when she can leave her home, and very near the home of the single women evangelistic workers.

The Institute Compound is beautiful spring and fall with trees and green lawn. The class buildings and dormitories in Korean style of architecture are attractive in appearance, and well-adapted to the uses to which they are put. It is a pleasant place to spend one's working hours, and after the years when our work was carried on in cramped quarters and other years when we did it in the confusion of building and all kinds of alterations, the quiet, order and convenience at last evolved are appreciated, and our heartiest thanks are given to the kind friends in America who have made it possible for us.

The term "Bible Institute" in Korea is rather an elastic one, used to designate anything from a class for Bible study lasting a month each year to a Bible School of six or nine months. The Woman's Institute in Pyeng Yang is more than a class and less than a school, if by "School" is meant the same number of people enrolled for study from the beginning of a long session to its close. It is a series of classes carried on at stated times through the year and year after year for different classes of people and to meet different needs and ending with a

three-months term each spring for those who have been previously prepared in the classes just mentioned to enter upon a Course of Bible Study from which they are graduated in five years. Through its Extension Department, Bible Correspondence Course and system of local classes it seeks to keep in touch with the women and girls of the city and country churches under care of the station and to do "its bit" in educating and training them in Christian truth and living from the time they first enter the church, and through them reaching out to the many others who have not yet become interested. It is a training school and center of Christian influence and inspiration for the rank and file of the women and girls of the church rather than an institution for training a comparatively small number from the great body of believers, although there are a few out of the thousands who are brought within its influence year after year who get in the various classes and the three months' term the full equivalent of a regular Bible School Course covering a period of two or three years, and in addition have the advantage of practical experience in direct evangelistic work in their churches during the part of the year they are not studying in Pyeng Yang. Such women become Bible women, pastors' assistants, Sunday School Teachers—some of them the trusted and invaluable helpers of missionaries, some of them employed by the Korean church, but most of them giving their time without material recompense.

Most of the teaching in the Institute is done by the missionary women of the Station, with occasional help from missionaries of other stations and by Korean Bible Women. Many of the lectures and devotional meetings are led by missionary men and women, by Korean pastors of the city churches and frequently by visitors both Korean and foreign.

The management of the Institute is in the hands of a Committee of five missionary ladies appointed by the station, the Chairman of the Committee as a rule serving as the Superintendent of the Institute. Different women of the station, not

necessarily members of the committee, are asked to take executive charge of the different classes. The organization is an elastic one giving opportunity for the exercise of every talent and taking advantage of however much or little time the women of the Station are able to give to work outside their homes.

Working in this way proves not only an economy of time and effort, but serves as an object lesson to the Korean women of what can be accomplished by working together and of the unity that should characterize the efforts of those who have the interests of the Master's kingdom at heart.

Sunday School Teaches Class.

The year's work for the missionaries and their Korean associates begins properly in the early Fall and continues with few interruptions, though with change of locality during part of the winter, until the middle of June.

September is always the rallying time for the Sunday School Teachers of the city and country. They come from the mountain regions of far Tukchun and Koksan, from big Central Church in the city and from little Lotus Pond Church at the

city's southern edge. As we see their earnestness and watch them greeting each other so eagerly and gladly we marvel at the miracle that has transformed in a few years the ignorant, timid, narrow-visioned woman of the Orient into these bright, purposeful, laughing women of to-day, *still of the Orient*, and we realize anew that the Gospel is the power of God unto salvation, "to the Jew first and also to the Greek."

The class last year was attended by 290 women. For two weeks they studied in four sections Bible Catechism, the Gospel of John, First Corinthians, the Epistle of James, Lessons from the Life of Esther and Dr. R. A. Torrey's book on Bible Doctrine. The mornings were devoted to Bible Study and the afternoons to a singing lesson and lectures and Conferences on Sabbath School Methods and Work. How to teach women who cannot read, how to teach new believers, how to welcome the visitor in the class, what to do for children who are not in the Sunday School, how to teach children were some of the topics discussed in the Conferences.

Nine years ago when this class was first organized the Korean church was just beginning to commit the teaching of a very few classes of women and children to women—the Sunday School lesson as a rule being taught from the platform by the church leader, as is still the case in some of the weaker churches. With this small number of women we began our plan of instruction in Sunday School methods, although the women were so unused to the idea of teaching that they laughed at their being called teachers and were inclined to look upon the position as an honor thrust upon them and not as a responsibility for which they were in the least answerable. Little by little by precept and practice they began to understand something of the duties and privileges that belong to the position, and then the desire to fit themselves for the work became earnest and their efforts to make effective the ideas taught them met with success in many cases. To-day in a Conference on Sunday School Work some of the most valuable and practical ideas come from the Koreans themselves

Workers Normal Training Class.

and not from the Missionaries. They feel the need of help and instruction, and we try by this class to meet their need and to urge them each year to still better service.

Some of the women of the Sunday School Teachers Class remain for the two weeks' class that immediately follows, called by the Koreans the "Preparation Study" and by us the "Workers' Normal Training Class." Others arrive in Pyeng Yang as the Sunday School Teachers are leaving for their homes and this second class opens a day or two later usually with over one hundred women present. The past year saw an attendance of 131 women. The class is composed of nine or ten women employed by missionaries as their personal Bible Women at a salary of not more than eight Yen ($4.00) a month, about twenty women engaged by Korean Churches or by Korean Missionary Societies at a salary not often exceeding eight yen and often not more than four Yen, and about one hundred women who give their time free of charge to teaching from one to seven or eight weeks in Country Bible Study Classes. Each woman attends this class by personal invitation, and is invited each succeeding year if she proves herself an acceptable teacher. Only those are invited who have studied in the three months' term of the Institute or in the Sunday School Teachers' Class. In this way we draw only upon those who are already teachers in their home churches and by giving them some normal training each year with their Bible Study we try to prepare them for a broader service.

A new schedule of study is made out each year; the members of the class are taught this schedule and they in turn during the winter months teach the same lessons to women who gather in country churches for Bible Study Classes. The Course taught last year consisted of six lessons from the Sermon on the Mount and a simple Catechism for new believers, six lessons from the Gospel of John—Chapters fourteen to sixteen, six lessons from Acts—Chapters nine to twelve, for the next higher grade of women, and six lessons from the Life of Abraham and from

Second Corinthians for the highest grade. Topics for one devotional meeting and three practical talks on the subjects of Speaking the Truth, Sabbath Observance and Breaking with Evil Heathen Customs and Practices were prepared, Lesson Outlines on the Bible subjects were printed at an expense of Yen 67 and 77 100 ($38.85 U. S. Gold) to the number of 22,000 sheets and a number given to each member of the class for distribution in the classes she would later hold in the country.

We find that these printed outlines consisting usually of the lesson subject, memory verse, leading questions, and lesson teachings are of great value in holding the women to the point when they are teaching. A tendency to wander or to indulge in generalities—the refuge of the poorly prepared teacher—is quickly detected and some faithful sister with a quiet word or two often draws the wanderer back to the point. Improvement in definiteness of teaching is due largely to the use of these outlines. They are a help to the country women also in fixing the teaching of the lesson and add greatly to the interest and profit of the classes. They are carried home after the class for the benefit of the family. The expense of the printing as well as some other necessary expense is provided by the Bible Institute fund given by Mr. Lyman Stewart.

While these Bible teachers are in Pyeng Yang, missionaries in charge of Country Bible Class Work make out with them a schedule of Bible Classes to be held during the winter in their circuits, fixing dates, deciding upon teachers and providing lesson sheets and other material. All these schedules are submitted for approval to the pastors in charge of country circuits. The ideal is a Bible Class of a week in each group and church under charge of the Station. This ideal has never yet been reached, although in some circuits classes for women have been held in all but a very few churches.

After this month of training and preparation in Pyeng Yang the workers—both Korean and American devote as much time as possible to work among the Country Churches. Through

the beautiful days of late October and November and the cold months of December, January and February, which is the season of comparative leisure in the farming communities of Korea, when the thermometer sometimes is below zero for weeks at a time and roads are covered with snow, by foot, jinricksha, Korean chair, train, public automobile and pony back a hundred or more Korean women and three or four Americans, usually two by two, pass and repass each other on their way to and from country churches where women gather for a week's study of the Bible. The past year Korean teachers held 157 such classes with an attendance of 6,653 women, and missionaries held sixteen (16) with an attendance of 1,362, making a total of 8,015 women and girls in country churches who attended Bible Classes. Some of the Classes number as few as 15 or 20 and some number about 200.

The church where the class is held entertains the teachers and often pays carfare and other expenses of the trip. In places where the church is not able to pay the expense, the missionary sending the teacher pays for an occasional carfare, for a meal or two along the way or a pair of shoes, the straw shoes of the women wearing out quickly on a long tramp.

In these classes many a woman discouraged in her fight against the old heathen ways that had bound her, and sometimes a woman who finds the way of the world easier than the straight and narrow path, catches fresh vision and takes new heart to go forward ; many learn to read and love the Bible and all are taught its truths—so many of them new and wonderful to these women who have known nothing but the hopelessness, impurity, unloveliness and oppressiveness of heathenism.

During the three months when the work is being carried on in the country, the Bible Institute is used in part to accommodate a school for young married women and widows, who find time for a short period every year to come to Pyeng Yang for study. Last year 30 bright young women availed themselves of this opportunity, two of them returning in the Spring to enter

Young Woman's School.

the three months' term of the Bible Institute. It is hoped that this school will be a feeder for the Bible Institute.

The class and dormitory buildings are used for six weeks in the winter to accommodate the overflow from the men's large Bible Training Class and Bible Institute.

In February the city work for women begins again with a class for the women and girls of the seven city churches. The Workers' Class schedule of study is taught here also. Five hundred and fifty women were enrolled last year. Four missionaries and a number of Korean women of the Workers' Class did the teaching. This class has been a feature of the city work for twenty years. It originated in the request of the first believers for a Bible Study Class at the Korean New Year season, so that the women still new in the faith might not be so exposed to the temptations of spirit-worship carried on in full force during the first two weeks of the New Year. It is now the one occasion of the whole year when the women of the seven churches have the

March Class for Country Women.

opportunity to meet together, and the time for fellowship is much appreciated by them and by the missionaries.

In February also is held a class for the wives of Korean pastors of Pyeng Yang field. This class too, originated several years ago in a request of the Korean Ministers' Association that the Bible Institute hold each year a short class for the wives of Korean pastors who were in need of help that they might the better be fitted to fulfill the duties of their position. It is an interesting class. The women are nearly all young women, the mothers of families, and there is usually a baby with the mother when she arrives, the grandmother or an older sister often coming to take care of the baby while the mother studies. They meet each day for prayer, conference and Bible study.

Being a smaller class than any other we hold in Pyeng Yang, it is possible to entertain them easily in Korean and missionary homes. Several of the most hospitable Christian homes in the city are opened to them, and many hours of their stay in Pyeng Yang are passed in social intercourse.

In early March comes the inspirational Bible Class and Conference of the year. It is open to all women and girls from country churches, whether Christians of long standing or people who have recently become interested. They come from far and near, with babies on their backs and a bundle of clothing and books or a bag of rice on their heads. Young girls who have been promised for years a sight of the big city and great company of Christian women, now at last see it all, and their eyes open wide with wonder. Some are accompanied by a man of the family carrying large bundles of bedding and rice for their use during the two weeks stay in Pyeng Yang. Some arrive in state in jinricksha or sedan chair, but most of them get in at eventide, footsore and weary from the long journey, but happy in the prospect of study and Christian fellowship.

This class has grown in twenty years from a small beginning of 26 women to an attendance of about 900,886 women, 880 being the number enrolled last year. Dormitories and class-

rooms of the Institute are filled to overflowing, and many of the Christian homes of the city are opened for the entertainment of the country people.

All available missionaries and about twenty Korean Bible women teach the ten sections into which the class is divided. The Course of Study is a graded one, beginning with a Bible Catechism, the Gospel of Mark, and reading in the lowest division, and latter covering lessons in the Sermon on the Mount, parables and miracles of the Gospels, the Book of Acts, the Life of Christ, most of the Epistles, Lessons from the Revelation, and Old Testament characters. All but the women of the lowest division can read. Real teaching can be done and quite marked is the difference in knowledge between those of the the lowest and highest classes.

Going Home. Helping each other Adjust bundles.

Before the class closes every woman and girl in attendance will have been entertained in some missionary home—usually in hat of the pastor from whose district they come. The entertainment consists of music either of piano, organ or victrola, sometimes games, of which the women are very fond, and which they learn easily, always light refreshments of tea, cake or fruit, and a hymn and prayer together before departure. And so in

classroom and home and country church the tie grows stronger that binds our hearts in Christian love, and the missionary often pauses to utter a little prayer of thanksgiving that her lot has fallen among a people so friendly and so receptive of the Gospel Message and so loyal—so many of them—to the truth they have accepted.

All ready to start home.

The closing day of the class presents an interesting sight, the women leaving about noon in companies for their homes, calling out to each other good wishes for the journey, some of them parting in tears, but most of them smiling, and promising to see each other again next year.

Just a week to take out the mats from dormitories and class rooms, give the buildings a thorough cleaning in preparation for the three months' session of the Institute, and then the final effort of the year begins. The last week in March sees the arrival of the women who have entered upon the five years' Course of Study. Besides our own Pyeng Yang women there are usually women from Chai Ryung and from some of the Southern Stations and occasionally from Kang Kei.

Last year there was an attendance of 70 women, and the last month of the time 24 graduates returned for further study.

Most of the latter are actively employed in the work of their home churches and are glad to have this opportunity for study each year. They need the contact also with others who are engaged in similar work, to stimulate and encourage them; for the daily conflict with heathenism and the struggle to help those who are trying to cast off its fetters wear upon soul and spirit. The month spent each year in Pyeng Yang refreshes and strengthens their hearts, as well as adds to their store of knowledge.

POURING OUT OF INSTITUTE GATE ON WAY HOME, LITTLE CHILD IN FOREGROUND THINKS SHE HAS LOST HER MOTHER IN THE CROWD.

The requirements for entrance to the three months' term of the Institute are such that only women who have been baptized at least one-year, who can read, and who have done some church work are admitted.

In this way we get the women who are approved by the Korean Church leaders themselves and who are already trying to be of use in the Christian community.

In June a class of 16 women was graduated, 3 women from Chai Ryung Station of our Mission, 1 woman from the Canadian Presbyterian Mission in Ham Kyeng Province whose husband was studying in the Theological Seminary in Pyeng Yang, and 12 women of our own territory. It was the sixth graduating

Bible Institute Graduates. June 1917.

class, making a total of 66 women who have received diplomas.

The Bible Institute graduates are doing good work. In the Bible Training Classes they are proving our best teachers. The church leaders look to them for service among the women of the church and community. It is only an occasional graduate who is not giving freely of her time to such service, most of it done quietly but faithfully and with profit to the church. Many a weak Christian is the "little sister" of such a woman and is led past the wavering, uncertain period of Christian experience by the counsel, prayers, and persistent helpfulness of the "big sisters" into certainty and steadfastness of Christian life.

The running expenses of the Institute for the whole year including upkeep of buildings and equipment amount to about nine hundred Yen ($450.00 U. S. Gold), of which sum fees from the women amount to about two hundred Yen, leaving about seven hundred Yen ($350.00) received from foreign sources. It would not be possible to carry on the large work for this small sum were it not for the fact that all the women who pass through the Institute each year buy their own books, furnish their own bedding, and pay their living expenses including fuel, light and water used in the dormitories.

The dormitory rooms are comfortable, arranged with a kitchen attached to each room in which the women of the room can prepare and cook their own food utilizing in economical Korean fashion the heat from the kitchen fireplace to heat their living room. Bathrooms and laundry conveniences in Korean style with an abundance of pure running water from the city supply add to comfort and health. The dormitories accommodate one hundred women. There are never more than one hundred applicants at one time except at the time of the country class in March, and then hundreds of women who cannot get rooms in the dormitories find entertainment in the homes of Christian Koreans in the city.

After they are once settled in the dormitories the life is a pleasant and a busy one, the women as a rule living amicably and

PYENG YANG MISSIONARIES.

Front row beginning at left:—Mrs. Blair, Mrs. Phillips, Miss Hartness (Teacher in School for Missionaries Children).

Middle row beginning at left:—Mrs. Swallen, Mrs. Welbon, Miss Snook, Miss Swallen, Mrs. A. W. Gillis, Mrs. Mowry, Mrs. Holdcroft.

Back row beginning at left:—Mrs. Parker, Mrs. Reiner, Miss Cleland (Principal of School for Missionaries' Children) Madam Gillis, Miss Doriss. Miss Best.

Mrs. Bernheisel, Mrs. Moffett and Mrs. Smith not present.

enjoyably together, forming strong ties of friendship which are kept unbroken through the years.

With this longer period of study the work of the year closes, and we have time to stop and think what it all means. It is a work that draws many within the circle of its influence. No one may measure the greatness of the opportunity. Here Eastern and Western women learn to know each other, to love and respect each other, and to work shoulder to shoulder for others in the service of the Master. It is not all success and sunshine; failure sometimes and shadow bring hours of regret and anxiety. Mistakes are made that take time to set right and some can never be set right. They can only be over-ruled by one who is All-wise. May we ever look to Him for guidance.

Pyeng Yang—January 1918.

WOMAN'S BIBLE INSTITUTE, PYENG YANG, CHOSEN.

Course of Study for Three Months' Term.

First Year.

Gospel of Luke, The Acts, New Testament Geography, Outlines of Genesis, Writing, Arithmetic.

Second Year.

Gospel of John, First and Second Corinthians, Exodus, Old Testament Geography, Writing, Arithmetic.

Third Year.

Life of Christ, Hebrews, Epistles of John, Titus, Philemon, Old Testament Geography, Old Testament History, Physiology and Hygiene, Arithmetic.

Fourth Year.

Romans, Galatians, Isaiah, Old Testament History, Bible Doctrine, Physiology and Hygiene, Arithmetic.

Fifth Year.

First and Second Thessalonians, First and Second Peter, Revelation, Daniel, Zechariah, Old Testament History, Bible Doctrine, Physiology and Hygiene.

Lectures one hour each week—Subjects:—Protestant Missions, Personal Work, Preparation of Food, Care of Sick.

SINGING LESSONS.

Home Reading Course.

For First Year Students	Matthew's Gospel.
For Second Year Students	Genesis
For Third Year Students	First and Second Timothy, Joshua.
For Fourth Year Students	Ephesians, First and Second Kings.

The Home reading Course given above is taken only by those who are enrolled in the Five Years' Course of the Bible Institute.

The Home Correspondence Course which Dr. and Mrs. Swallen conduct for men and women of all the churches under care of Pyeng Yang station is open to any women who attends any of the classes held in connection with the Bible Institute. This course covers the books of the Old and New Testaments—and those entering the department may take as much or as little time to complete the course as their circumstances allow. The purpose of the department is to help and encourage systematic Bible Study among the church membership.

AT WORK

in

PYENGYANG, KOREA

(A leaflet for Intermediates
and Senior 13 - 17 years)

The Board of Foreign Missions
of the Presbyterian Church in the U.S.A.
156 Fifth Avenue, New York

1931

FOREWORD

When special Foreign Missions Objects were set aside for the financial support of Intermediates and Seniors (12-17 years) of the Presbyterian Church in the U.S.A., a member of each of these mission stations was chosen as a correspondent upon whom the Young People's Department could call for material to send to Intermediate and Senior groups. One of the best loved of these correspondents is Miss Louise B. Hayes, of Pyengyang, Korea, who has constantly sent in stories, incidents and other material of the most vivid, entertaining and evangelistic kind. The Intermediates and Seniors have a $6,000 interest in Pyengyang Station which includes all types of work—medical, educational, evangelistic. The medical interest is shown in the Union Christian Hospital where two of our missionary doctors and their wives who are nurses are devoting all of their time to this importance work; the educational in boys' and girls' schools, Bible Institutes, etc., and the evangelistic in country evangelism such as Miss Hayes does from time to time.

Included in this year's study of "Christianity and the Rural Life of the World" is a study book on Korea—"Korea—Land of the Dawn." Many leaders of Intermediates and Seniors will be glad to welcome the opportunity of having a Korean study class, and this leaflet has been prepared to bring supplemental material on Pyengyang for use in these groups. The material in this leaflet comes chiefly from the pen of Miss Hayes.

—Mary E. Moore.

How it all Began

THE first Protestant missionary to enter Korea (with a purpose of staying there) was a Scotch Presbyterian, the Rev. Mr. Thomas, who, in 1865, from a Chinese junk, scattered Chinese Scriptures along the coast of the (midwestern) Whanghai province, and, in 1866, when connected with the London Missionary Society, came to the City of Pyengyang on an American merchant ship bringing with him Chinese Scriptures. He perished with the crew of that vessel, being cut to pieces by the Koreans and burned on the bank of the river, just below the city, but not before he had given out some of the copies of the "little red New Testament" and had done a little preaching. Through the reading of these books, in later years several men were brought into the Church.

Rev. Samuel A. Moffett was the first Presbyterian missionary to march into Pyengyang and to enter through the gates of the city under the very anchor which was taken from the boat that had carried the first Christian martyr. Mr. Moffett was seized by a mob because the Koreans thought the missionaries were killing Korean babies and using their eyes for medicine, and for a number of years the whole Korean missionary force were in mortal danger. Along with these dangers were the greater dangers of disease and pestilence. In 1895 the whole missionary force turned aside from its work to nurse Korean cholera patients and fought the disease so successfully that it was crushed out.

These were a few of the incidents which entered into the founding of the work in Pyengyang.

All in a Day's Work

THIS MORNING I met a neighbor on the compound road. "And what are *you* doing these days?" said she.

Well, what am I doing? I checked back over the events of the day. It was 7:30 when I woke up. Breakfast over, I sent off a couple of important notes and at 8:30 took the doctor's wife with me and made the rounds of the dormitories to see if any one was sick. There are about a thousand women and girls sleeping in the dormitories and class rooms, crowded in so tightly that they cannot lie out full length in some rooms, they say. In such conditions it would not be surprising if there were an occasional headache which required sympathy and aspirin; and the irregularities of the cooking and eating arrangements, each one of the thousand preparing her food as

she can, are productive of more or less tummy-ache. Still, we found only three who required our attentions and none of them is really sick.

The next hour was spent in greeting the women; a really essential part of the program, for the women put up with so much, only the best of spirits can keep things going peacefully. Young and old, there are about 1,300 present this morning, and one shakes their hands, admires their babies, listens to tales of woe or otherwise; answers questions, directs to class rooms, and otherwise acts the busy hostess. And they are such dears. Toothless old grannies, efficient workers of long standing, pretty young mothers, little girls who want to crowd as close as possible to "teacher," and babies of all sizes; all beaming and happy and jolly. I adore this job.

At 10 o'clock comes chapel in the men's Bible Institute, attended by the women over 45. Young women and girls meet in our own chapel. A graduate of the Higher Bible School gives the message; and a stirring one it is, even if it does run over the allotted time. The inspiration of looking into that sea of faces; the "modern girl" of Korea; shining faces, homespun silk jackets; interested expressions, quick to show mirth or concern or new determination.

Then chapel is dismissed and the crowd streams to its various class rooms. My duty is to dash about seeing that the roll-books are distributed and the teachers in their places. Thirty-seven hours of teaching a day keeps one busy. While they study I direct the work of our men secretaries, and interview a couple of rival photographers in regard to the picture to be taken at noon; meet some newcomers from the country; visit my patients; persuade a roadside merchant to move her socks and apples from the big gate; talk with the colporteur about selling his books; lead a blind beggar out of the compound; and answer a few dozen questions.

Then the bell rings and my task is to get my 1,300 women into a position so that one camera can catch them all at once. It took us an hour to get them into position and before we were finished it was time to make the rounds with my roll-books again.

About 2 o'clock I got to the house for a bite of lunch; then back to the office where I was working with the secretaries in getting out a missionary letter for the country missionary societies. When I went around for the roll-books, I found a crowd of women huddled in a room, and on investigation found they were trying to cast a devil out of a woman whom they said was possessed. The woman was quite an ordinary looking person, rather pleasant, and with no sign of being abnormal; but the five or six women seated around her on

the floor were praying wildly and whacking her with their hands. I felt sorry for the woman and I much doubted if she was devil-possessed. Anyway I made them stop beating the poor woman.

I worked in the office till 5:30, then went home for supper and a little rest. In the evening we did not have the usual big meeting in West Gate church, but the group was divided into three presbyteries, meeting separately. I went to two of them and at the Western Presbytery I had been invited to speak at 8 o'clock, but it was 11 before I had the opportunity.

Now it is midnight. Let's call it a day.

Some Stories of Folks You'd Like to Know

Noma

NOMA WAS ONLY 13, but she wasn't afraid of anything. She wasn't afraid when her father came home staggering with drunkenness and threatened to kill her if she went to the village again; she wasn't afraid when her mother scolded and screamed and told her the evil spirits would get her; she wasn't afraid to go alone to the village, following the steep, narrow path over the mountain and across the valley and over another rocky range, although her brothers assured her that enormous tigers might leap out at her from behind every shrub. She wasn't even afraid—and this was a marvel—to go to the church in that distant village where the Jesus doctrine was preached.

Every morning she put a tiny white pebble into a little brass bowl, and when there were seven pebbles she knew it was the day to go to church. So she washed her face and braided her best red ribbon into her long black pig-tail, and put on her new pink jacket and trudged along the long steep miles to the village. And what a good time she had.

First, there was the children's Sunday school, where they sang lovely songs about Jesus, each child singing as loudly as he or she could yell; then the teachers read from the Book and explained strange and wonderful stories. After the Sunday school was over, the women had Sunday school, and Noma would creep into the church again in the wake of some village woman, trying hard to look like a bashful little girl coming to church with her mother. And there she heard more wonderful things—many she could not understand. But when this group disbanded, the men met, and there was no way a little girl could get into the men's Sunday school.

But even then there was something delightful, for a young woman had gathered a group of children and was teaching them to read. For an hour they sat on the floor and looking at the characters, repeated "Kah-kyah, Ka-Kya, Ko-Kyo, Ku-Kyu"—till one glorious day when it suddenly dawned on Noma that it was those same familiar characters which were in the Book, and those same Ka's and Kya's that made up the very words she used.

But oh, how different home was. Father, half drunk and cross because he had nothing more to drink; Mother taking her long-stemmed pipe from her lips only long enough to scold her for her disobedience; elder Brother off with a crowd of village toughs; the younger children running about neglected and unkempt. Is it any wonder Noma began praying that the Jesus doctrine might come to her little hamlet and transform her home?

Day after day, and week after week, Noma prayed that some one might come and teach her people about Jesus. But no one came. A group of women from the other village came one day, but they did not know very much, and when Noma's father began ridiculing them by silly questions and everyone laughed loudly, they went away again. No Noma's prayer was not answered, although the teacher in the village had told her to pray for whatever she wanted.

"I expect God is busy with grown-up folk's prayers," she reasoned, "anyway maybe my hamlet is too little to bother with. So I'd better see what I can do myself."

Noma wasn't afraid of anything; so she followed down the stream till she came to the Big Road, and she sat down on a stone and watched the people passing. An ox-cart went by; a young man on a bicycle; a woman with a load on her head and a baby on her back. No help here. A group of boys, returning from school; an old man with a braided beard and horsehair hat, perched on a tiny donkey; two boys carrying haystacks of brush on their backs. No help here. And then—a bicycle and a young man—the evangelist for the territory.

Noma rushed out into the road and spread her arms to block his passage. The man dismounted.

"Here, what's this? What are you doing?"

"Oh, please come to my village and tell the people about Jesus. Please, please."

"Some day, perhaps," said the young man; "just now I've got to go to the town for an important meeting."

"Not 'someday,' " cried the child. "Today. Now. We've waited so long. Please come."

"But my child," explained the man patiently; "I have a meeting in the town tonight. I have to be there. Some other time, perhaps."

"But those people who will meet tonight—they all know about Jesus, don't they? My people don't know a thing. Won't you come and tell them? Those other people can get along."

The young man started to get on his bicycle.

"No, no," cried the child in tears. "You shan't go." And she seized on his sleeve and clung like a leech.

The evangelist was nonplussed. How to get rid of this wilful child? Suppose he did as she wished? Perhaps this was God's leading. He would go.

"Stop crying, you little rascal. You win! Lead on and I'll go with you."

But Noma wasn't taking any chances of being fooled. "You go first," she said, and reluctantly let go her grip on his sleeve.

And so Christianity came to that particular village in Korea. That very night several of the villagers, including Noma's mother, were converted; and months later a missionary came to the village, and a group was started; a building given, and Noma became the happiest child in the whole county.

"It is my own, my very own church," she says proudly.

Kim Talk-Sin and the Burglars

KIM TALK-SIN was an old woman who recently passed away at the age of 75. She lived not far from Pyengyang, and ever since she became a Christian nearly thirty years ago, she came in to the city for our classes. During these years she has been most zealous in preaching, and, although many of the people to whom she preached were not converted, she could count one hundred and two persons who had been baptized and were good church members, through her own efforts.

One night, about ten years ago, three burglars got into her little house. She did not have much that a burglar would want, but they proceeded to gather up all her brass bowls, her fur-lined jacket, and her few other valuables, while she watched them. Suddenly she fell to her knees, and began praying out loud for them. Not for protection in this danger, and not that her few treasures might be

saved; but she began to pray earnestly that these wicked men might realize their sin and repent and be saved. The men listened in amazement; then one kicked her with his foot, and told her to shut her mouth. The old lady did not stop a second, but prayed "And now, oh Lord, he is kicking a poor old woman old enough to be his mother; now he has this additional sin to repent of, oh, Lord. Lord, forgive him for kicking me and for taking my things; make them all realize their sin." The burglars did not know how to stop her, and were ashamed to kick her again; so they finally made a hasty departure.

Some months later Kim-si got a letter. It was from one of the burglars, and it told how ashamed he was, and that after hearing her prayer he could not rest, till he had confessed his sin, and decided to be a Christian. Ever since that time he had been attending church, and now he had passed his examinations, and was going to be baptized; and he wanted her to know that it was her prayer that had done it.

Last year old Kim-si, 75 years of age, came in to study in our big class for country women. There were about 1,300 women and girls in the class and everyone had a good time. From 5 o'clock, when they got up for day-break prayer meeting, till 10 in the evening, when they got back from the evening church service, and spread their blankets on the class-room floor, the women were busy and happy. Kim-si knew many of the women, and enjoyed seeing old friends; enjoyed hearing the gossip of their families and villages; enjoyed seeing the missionaries, and studying the Bible. But her old body was weak; daily she prayed that she might live just long enough to finish the class. And her prayer was answered; she finished the class and returned to her home.

That night she had a vision. In a dream she saw an angel, and a beautiful, large house. The angel led her to the house, and said "Move in and live here."

"No, no thank you," said the old woman. "I am old and will soon be going to heaven. It is not worth while moving. I shall live here in my old mud house till I go to heaven."

"Well," said the angel. "What do you think this is? This is your house in heaven."

"Oh, really?" replied old Kim-si happily. "Then I'll move."

The next day she told her daughter the vision, and said, "I am going to my heavenly home. I do not want you to weep or mourn; I want only happy hymns at my funeral, and only happy faces. Promise me you will not be sad."

On Sunday she went to church for the last time, and bade good-bye to all her friends; and on Monday she calmly lay down and went to sleep; a sleep from which she did not waken in this world, but we can imagine her awakening in the Heavenly Home.

Chung Hoon Taik

CHUNG HOON TAIK is now in Pyengyang Academy. He was formerly a student in the government Normal School at Chungju, where he was recognized as one of the brightest and most likeable of the pupils. His family are all non-Christians. They are very poor, but his mother, recognizing Hoon Taik's ability, wished that he might have an education. The Normal School aided him because of his fine scholarship and good conduct. While studying at Chungju, Hoon Taik began to attend the church and became interested in Christianity and became baptized. He made it his custom to go from his room to the church every morning before daybreak to pray, as the building is always open for this purpose. One Sunday morning, while at prayer, he seemed to hear a voice bidding him spend the day at church instead of going to the Normal School for special exercises which included bowing before the picture of the emperor of Japan, "In acknowledgment of the benefits derived from the rule of the divine spirit which has from time immemorial guided the destinies of Japan."

Hoon Taik obeyed the prompting and remained at church, taking part in the Sunday school and other services. The next day at Normal School his teacher asked why he was absent on Sunday. He explained that it was not because of antipathy to the Japanese or disrespect to the emperor, but that his religion would not permit him to bow in a seeming act of worship before the image or picture of any man or god. A long discussion followed, resulting in Hoon Taik's signing the following declaration:

> "The God whom I worship is infinitely high and holy. I am determined to obey Him and follow His commandments at all costs. Even though they are in conflict with the rules of this my school or of my country. I will be true to them and I am ready to lay down my life, if necessary, rather than disobey them."

The next day he had a talk with the principal who was much disturbed for he liked Hoon Taik. The latter decided to go away into the mountains to a quiet spot to fast and pray for guidance as to his future. For eight hours he sat on a rock in meditation with much joy. A snow storm came on about 11 p.m. and he suffered much from the cold. He looked around and was horrified to see on

a rock nearby the green eyes of a leopard staring at him. He did not know whether the leopard would spring at him or whether God was testing his faith by this danger. After prayer he got up, threw lighted matches at the beast and yelled at him to scare him off. The beast did not attack but followed him down the mountain as Hoon Taik descended to a Buddhist monastery below.

When he aroused the priests, they said that a leopard had frequently been seen in the mountain but had not done harm as yet to any people. Returning to Chungju, Hoon Taik consulted the pastor who told him to follow the leading he believed he had from God. He also went to the school principal who explained that he would have to expel him, for it was plain that a man with such convictions as Hoon Taik's could never teach children to bow before the emperor's picture. However, he did not leave in disgrace, for the principal announced publicly that his conduct was exemplary and that he was leaving not for misdemeanor but for his own good. His fellow students gave him an ovation.

Hoon Taik went to one of our missionaries for advice and arrangements were made for him to enter the Christian Academy at Pyengyang where he hopes to complete his course in preparation for the ministry. He has the martyr spirit of the early converts in Korea.

Practical Christianity

A colporteur in Korea was passing along the road one day when he saw a man deep in a dirt cave in the side of the hill. The colporteur called him out in order to give him the Gospel. He had scarcely emerged from the hole when the earth above gave way and the whole thing caved in with a roar. The man stood shaking with fear at the death from which he had so narrowly escaped. Finally, he turned to the colporteur and said,"You saved my life! If you hadn't called me out of there, I should have been buried alive!"

"I called you out," replied the colporteur, "to tell you of even a worse fate. I want to tell you of the pit of sin into which men have fallen and of the love of God which saves us."

Gratefully the man listened to the Gospel story and received the little book which would tell him more of this "so great salvation."

The One-armed Mother

There was a one-armed old woman who was an ardent Christian, but her son did not believe. She tried to persuade him to go to the

men's class in Pyengyang, but he refused. Finally she refused to enter her house, or eat any food, till he went. Of course he could not see her starve or freeze, so he humored the stubborn old thing and attended the class. He was converted, and now, some years later, is a missionary to Koreans in Siberia.

Sold for Fifty Yen

A girl was married very young, and after her baby was born, her husband died. Her mother-in-law had a baby about the same time, but her baby died, so the mother took the girl's baby, and adopted it as her own, and cast the mother of the baby out. She went back to her own father's home, and he sold her for fifty yen. Then she ran away and came to Pyengyang, and is now in one of our Presbyterian schools, earning her way in the work department.

Some Other Workers at Pyengyang

The Rev. Charles A. Clark, D.D., writing of his twenty-nine years as a missionary in Chosen, says: "I've 'bumped the bumps' along with the rest of the folks who have been here a long time. We've been here during two wars. I've heard the bullets fly and have traveled for weeks amongst burning villages. I've had armed men hunting for me twice thinking to kill me for a Japanese. I've traveled on horseback for weeks in the bitter cold and slept (?) on unwarmed stone floors at night. I've been cut off from my loads and have subsisted for days on Korean rice and pickle. Once I got only boiled cow peas and salt. It was what my people ate, so I could endure it. I've traveled by bicycle and boat and cart and donkey and hundreds of miles on my good dependable feet, the worst being 120 miles in four days in the rainy season of 1903. And yet—there has not been a day since I landed that I've been sorry that I came. I would rather be a missionary in Korea than have the finest church in America at ten times my salary. There is a joy in this service which cannot be found anywhere else on earth."

Many Korean boys and girls owe a debt of gratitude to Dr. and Mrs. Clark for making it possible for them to receive an education.

Apples and Oats

A little more than five years ago all of the hundreds of acres of apple trees in North Korea were dying with some form of blight

on the branches. Mr. Dexter N. Lutz, the agriculturalist of the Pyengyang College, discovered how to cure the blight, and then called in group after group of the apple growers, holding "classes" with them like the Bible classes, partly Bible teaching, partly fruit-growing theory, with actual demonstrations of the cures upon the trees in the mission compound. He stopped the blight and added millions to the wealth of Korea thereby. Apple growing is now becoming a great industry, and new orchards are being planted everywhere.

Ten years ago, when Mr. Lutz went to Korea, he took in his trunk a handful of the seed of hull-less oats which he had developed while in the agricultural school. He planted it and saved all of the seed. The next year he did the same. The third year he had enough seed to give out to a few farmers, asking them to plant it and promising to buy all of their crop at a fixed price. The oats yield food values nearly 30 per cent more than any other dry field crop raised in Korea, but the Koreans have not yet learned how to use it.

The third year Mr. Lutz began to make rolled oats for the community, using a discarded washing wringer to roll the oats, with an academy boy to turn it. The fourth year his farmers turned in about twenty tons of the grain, and the iron shops of the academy had to make him some iron rollers to work up his product. The marketing problem then became acute, but, by advertising, he disposed of the whole crop in North China, Korea and Japan. He is hoping now that he may soon arrange with some Korean company to take over the whole project and conduct it as a commercial undertaking.

A Club for Poor Children

Rev. Francis Kinsler who went to Pyengyang in 1928 was impressed with the countless swarms of poor children on the streets and sought a plan to reach them for Christ and the Church. A kind of "night club" was begun with two or three Korean young men on the second floor of a down-town building in the worst part of the city. About a dozen boys were collected at the beginning but now there are some 500 poor children who meet daily for a few hours of worship, study, and play in the clubs scattered over the city. The children have been gathered from the highways and byways of life and belong to the strictly moneyless class. Because their homes are wretched with poverty they come early and stay long.

These clubs are led by students who have been picked from the college, academy, seminary, and higher Bible school for women; about a dozen boys from the self-help department of the Bible school; several boys being helped through school by missionaries; and two young men have worked without any remuneration.

The clubs follow a daily schedule of studies, worship, physical exercise and special club meetings. The program includes from two and a half to three hours of daily study in Bible, Korean, Japanese, arithmetic, geography, with a smattering of history and general science. Stories of the Bible and of good deeds are told often. One night one of the clubs held a debate, four speakers to the side; one of the boys presided and others led in singing and Bible reading. The debate was on the superiority of love or force, and the boys quoted such figures as Napolean, Caesar, Tolstoi, Samson, David, Saint Paul and Saint John and the Lord Jesus Christ. It was thrilling and every one of the boys came through with a clear-cut speech, and there was some pounding of the desk. These boys were of course the oldest of the group and have been in the club for some time, but when it is considered that when they began not one of them would stand up to say aye, yea, or nay, the result is encouraging.

The purpose of this work with poor children is to bring them to such a knowledge of the Gospel as will enable them to live a Christian life.

Fun in Korea

When the Koreans give a social evening they usually start with a hymn, scripture and prayer. Then the refreshments may be served or they may be reserved till the end. They usually consist of cookies (like the Japanese rice cakes, etc.) and very sweet tea (often without any real tea in it) and small tangerine oranges, or apples. Sometimes hard candies, sometimes taffey in long sticks. For entertainment they usually pass out slips of paper, which the guests draw; each one telling some stunt to do, sing a song, tell a story (usually an old Korean legend, or a humorous story), dance a fancy dance (usually with a scarf, or make a noise like an animal, donkey, chicken, etc.) Then by number the guests have to do the stunt assigned. Another favorite is a dramatization, either prepared or impromptu, often of a Bible story, like the fall of Jericho, or the story of Esther. They make up words of well-known tunes and sing them.

A Korean dinner is served on tables about a foot high and the guests are seated on the floor. The sweets are served first. In place of the difficult Korean preparations that cannot be easily served in America, small cookies, nuts, etc., might be served first. The main part of the meal is rice, served individually in bowls, and soup, either chicken or beef, also served in deep bowls, and with lots of bits of meat, onions, greens, etc., in the broth. Oranges or apples are served at the end.

Opportunities for Service

Wanted—Shoe Bags

In Chosen the women and girls take off their shoes at the church door and when several hundred leave their shoes outside, they get all mixed up. Sometimes the women are given pieces of newspaper in which to wrap their shoes and carry them into church, but the paper gets torn and isn't very satisfactory. Wouldn't some groups of girls like to make bags for their Korean sisters to put their shoes in? They could be made of scraps of material, plain or fancy and should be 7 inches wide and 11 or 12 inches long, with a drawstring at the end. Two thousand bags a year would solve a real problem and make many women and girls happy.

A List of Needs

Outing flannel night gowns for babies
Patchwork quilt covers
Silk patches for pillow tops
Kindergarten scissors
Pants
Handkerchiefs
Mittens
Scarfs
Crochet hooks
Thread
Work bags
Games of all kinds
Baseball equipment
Checkers
Marbles
Portable victrola

Opportunities for Service

Picture post cards, or Christmas cards; with a blank piece of paper pasted on the back. These should be sent in small packages.

Pictures, especially religious pictures, large and small, for use in street chapel, Sunday schools, kindergarten, etc.

Cloth scrap books; small size, easily handled by patients in hospitals. Pictures should be carefully chosen.

Opportunities for Money Gifts

1½ cents to $100.00

1½ cents will buy a little book for new believers which tells how to pray, and simple facts of Christianity.

3¼ cents a day supplies the food for one girl in Moss Doriss' school.

4 cents will buy 100 tracts for unbelievers and are the first cause of bringing many into the church.

5 cents will buy a box of crayons, a pencil, note book, colored paper, etc., for the kindergarten.

7½ cents will buy the cheapest edition of the New Testament—the first thing a new Christian wants is a Testament.

12½ cents a day will buy milk for a tuberculosis student.

50 cents to $2.50 will buy a baby's feeding for a month at the baby clinic in the hospital. Many babies' lives are saved by the feeding station.

$3.50 will pay the board and room of a college student for a month.

$5.00 will buy a school uniform for an academy boy or girl.

$10.00 will furnish all of the books and incidental expenses of an academy boy or girl for a half year term.

$25.00 will furnish a full term of schooling for a theological student in the seminary.

$35.00 will buy a baby organ for a church.

$50.00 will furnish the board of an academy boy or girl for half a year.

$100.00 will support a college or academy boy or girl for a year.

Bibliography

Korea, Land of the Dawn—James D. VanBuskirk
Missionary Education Movement $.60

The Korean Church and the Nevius Method—Charles A. Clark
Revell 2.50

When I was a Boy in Korea—Il Han New.....Lothrop 1.25

Treasures in the Earth—Fred Hamlin—
Chapter I .....Friendship Press .60

Leaflets

The Village Devil Tree and Other Korean Stories..... .08

Shafts of Light in Chosen—
(Korea section of the Annual Report of the Board)..... .10

Behind the Scenes in Chosen..... .05

Pen Picture of the Chosen Mission..... .10

Map of Chosen and Japan
Size 9 x 11 inches—Paper ..... .05

Picture Map of Presbyterian Missions in Chosen..... .15

The Sheer Fun of Service (Chapter on Pyengyang)..... .15

Serving for Him (Worship service on Pyengyang)..... Free

Landing Fields (Section on Pyengyang and dramatization)..... .25

Five Continents (monthly bulletin—news from Pyengyang,
Korea from time to time).....yearly subscription .25

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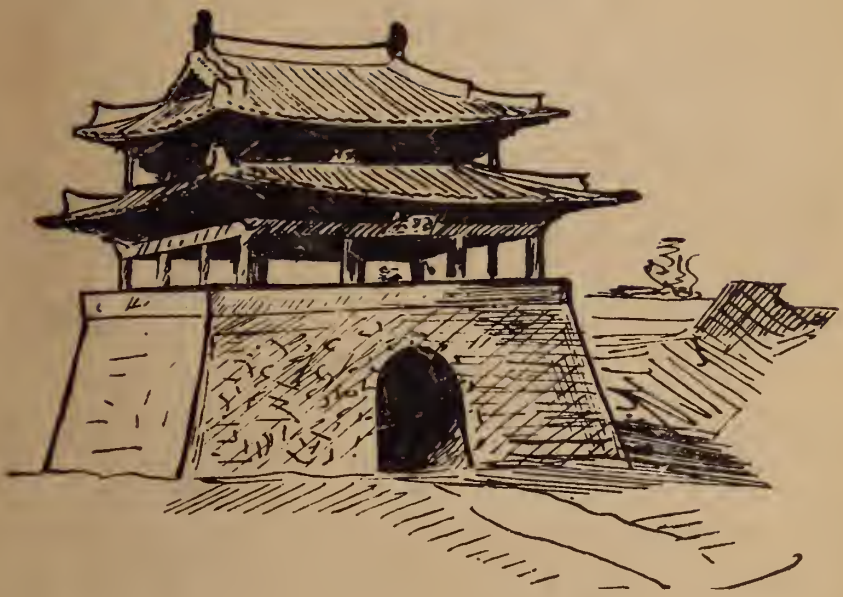
Mattett



Pyengyang Foreign School

1931-32

ANNUAL CATALOGUE

OF THE

PYENGYANG FOREIGN SCHOOL

PYENGYANG, KOREA.

THIRTY SECOND YEAR

1931-1932

RECITATION BUILDING

BOYS' DORMITORY BUILDING

CALENDAR

Thirt-Second Year

1931-32

1931	
Sept. 2, Wednesday,	Registration and Entrance Examinations.
Sept. 3, Thursday,	Class work begins at 8.30 A. M.
Nov. 7,	End of first quarter.
Nov. 25 noon-	
Nov. 27	Thanksgiving Vacation.
Dec. 17	Christmas Holidays begin at noon.
Jan. 6, 1932.	Class work recommences at 8.30 A. M.
Jan. 27-29.	First Semester Examinations.
Jan. 31.	End of Second Quarter.
Feb. 1.	Beginning of Second Semester.
Feb. 22.	Holiday. Washington's Birthday.
Mar. 25-28.	Easter Vacation begins at noon.
March 29.	Class work resumes at 8.30 A. M.
Apr. 8.	End of Third Quarter.
Apr. 11.	Beginning Fourth Quarter.
Apr. 29.	Holiday. Emperor's Birthday.
May. 24.	Holiday. Empire Day.
June 1-3	Examinations.
June 5.	Baccalaureate Sunday.
June 7.	Commencement at 10 A. M.
Jnne 7.	School Closes at noon.

Thirty-Third Year.

1932-1933

Sept. 3 Saturday	Registration and Entrance Examinations
Sept. 5, Monday	Class Work Begins at 8.30 A. M.

BOARD OF MANAGERS.

Chairman	W. S. Parker, Ph. D.
Secretary	Rev. W. N. Blair, D. D.
Treasurer	Mr. R. O. Reiner.

Term Expires in 1931.

Rev. G. Engel, D. D.	Australian Presbyterian Mission.
Mrs. A. F. Robb.	United Church of Canada Mission.

Term Expires in 1932.

Rev. W. E. Shaw.	Methodist Episcopal Mission.
Rev. S. A. Moffett, D.D.	Presbyterian Mission U. S. A.

Term Expires in 1933.

W. P. Parker, Ph. D.	Presbyterian Mission U. S.
Rev. J. Z. Moore, D.D.	Methodist Episcopal Mission.
Rev. W.N. Blair, D.D.	Presbyterian Mission U. S. A.
Mrs. Henry W. Lampe,	Presbyterian Mission U. S. A.

FACULTY AND STAFF

RALPH O. REINER, Principal and Mathematics.

A. B. University of California, 1904; Graduate study 1905, 1906, 1923; Headmaster, Boone's University Preparatory School, Berkeley, Calif., 1906-8; Principal, Taiku Boys' Academy, 1910-15; President, Union Christian College, Pyengyang 1915-18; Professor of Education and English, Union Christian College, 1915—; Principal P. Y. F. S. 1920, 1926.

ADALINE S. ASHE, Dormitory Matron.

A. B. Goucher College, 1911; Teacher Public Schools, New Brighton, Pa., 1915-22; P. Y. F. S. 1922.—

KATHARINE BLAIR, English and History.

A. B. Park College, 1926; University of Iowa Summer Sesson, 1927; Teacher of English and Public Speaking, Herculaneum, Mo High School, 1926-9; P. Y. F. S., 1929.—

DANIEL CHOY, Physical Education.

Student, University of Dubuque, Dubuque, Iowa, 1924-26; B. P. E., Springfield College, 1929; Teacher in Franklin Grammar School, Springfield, Mass., 1929; P. Y. F. S. 1930.—

ELSA M. LOGAN

B. S. Wesleyan College, Georgia, 1920; Teacher in Virginia School, Huchow, China, 1920-22; The Biblical Seminary in New York, 1922-5; Teacher of French and Bible, Nanking Foreign School, Nanking, China, 1925-7; P. Y. F. S. 1927.—

LENORE H. LUTZ, Voice, Public School Music

Graduate Oberlin Kindergarten Training School, 1909; Instructor in Kindergarten and Music, Hilo, T. H. 1910-11; Public Schools in Ohio State, 1912-18, Instructor in Voice and Chorus Singing, Morey School of Music, Columbus, Ohio, 1916-21; P. Y. F. S. 1922.

DWIGHT R. MALSBARY, Piano, Violin and Orchestra.

Student Fresno, Calif. Junior College, 1920; Bachelor of Music, Sherwood Music School, Chicago, Ill., 1926; Student

under Mr. Victor J. Grabel and Dr. Daniel Protheroe; Teache- of Music, Sherwood Music School, 1922-9; P. Y. F. S., 1929.—

PAULINE E. MALSBARY, Piano, Public School Music.
Student Fresno, Calif., Junior College 1920-2; Graduate, Sherr wood Music School, Chicago, Ill., 1924; Student of Composition, Theory, Counterpoint under Dr. Walter Keller, 1925; Student under Dr. Protheroe, 1925. Teacher of Music, Sherwood Music School, 1922-25. P. Y. F. S., 1929.—

WILLAM P. PARKER, Mathematices.
A. B. 1911, A. M. 1912, Davidson College; Ph. D. Potomac University, 1927; Professor of Mathematics, Union Christian College, 1914—; P. Y. F. S., 1926.—

LOUISE DOTY
A. B. Wittenberg College, 1928; Teacher in public schools, Ambridge, Pa., 1928-9; Teacher of English and Latin, Chicora High School, Chicora, Pa., 1929-30; graduate work in English, University of Pittsburg, 1928-30; P. Y. F. S. 1930—.

HELEN L. SWINNEY, Elementary Grades.
University of Iowa. Teacher Bloomfield Ia. 1920-23; Price Utah 1923-26; Carpinteria Cal. 1926-31.

LOIS BLAIR.
A. B. Park College 1923. Teacher of Latin and Mathematics Green City Mo. High School, 1923-26; A. M. University of Mich. 1927; teacher of Mathematics and Latin Milwaukee Downer Seminary, Milwaukee Wis. 1927-31. P. Y. F. S. 1931.—

JESSIE M. MACKINNON. Nove Scotia Normal College.
Teacher in Engl andand Canada Teacher in Provincial Normal College, Camrose, Alberta. Graduate study in University.

HARRIET D. F. PARKER. Art.
Winona Lake Summer School art course 1900—1906.
Western College A. B, 1911. Penn. Academy Fine Arts Summer School 1928.
Teacher Kwangju American School 1811-14; Jennie Speer Academy 1911—15; Mokpo Girl's Academy 1915—17; Seung Eui Academy 1914—.5, 1917—; P. Y. F. S. 1931—.

SUSTAINING PATRONS OF THE SCHOOL

The sustaining patrons of the School are parents and friends who have contributed a minimum of Yen 50.00each to the reserve fund This fund is the working capital of the School, available as a loan to meet any emergency as it arises, but to be repaid and held intact for this purpose. No interest is paid by the School for its use but all interest accruing when on deposit in the bank is permanently added to the fund. It now amounts to Yen 3,750 and is gradually increasing as new patrons are enrolled. The School invites and urgently reqests all who are interested in the work to contribute to this fund as a larger school always has larger responsibilities and so requires larger funds with which to work.

Contributors to this fund receive special consideration from the School in the exemption of their children from the payment of the usual entrance fee but aside from this no other direct individual benefits are derived. The School considers them as specially interested friends and sends them reports of the work regularly.

Mrs. J. E. Adams	Berkeley, Calif.
Rev. W. M. Baird, Ph. D., D. D.	Pyengyang
Rev. W. M. Baird, Jr.	Chairyung
Rev. C. F. Bernheisel, D. D.	Pyengyang
Miss Margaret Best	Pyengyang
J. D. Bigger, M. D.	Pyengyang
Rev. B. W. Billings, D. D.	Seoul
Rev. H. E Blair	Taiku
Rev. W. N. Blair, D. D.	Pyengyang
Miss Alice M. Butts	Pyenyang
Rev. A. Campbell	Kangkei
Mrs. W. T. Cook	Sinpin
Rev. J. Y. Crothers	Andong
Miss M. G. English	Pyengyang
Rev. W. C. Erdman, D. D.	Germantown, Pa.
Rev. A. W. Gillis	Los Angeles, Calif.
Robert Grierson, M. D.	Songjin

Rev. P. L. Grove	Jeffers, Minn
Mrs. R. S. Hall, M. D.	Seoul
Miss E. L. Haynes	Pyengyang
Rev. C. S. Hoffman	Syenchun
Rev. J. G. Holdcroft, D. D.	Seoul
Rev. Joseph Hopper	Mokpo
Rev. W. B. Hunt	Chairyung
Rev. W. C. Kerr	Seoul
Rev. E. W. Koons	Seoul
Rev. H. W. Lampe, D. D.	Syenchun
Mrs. Graham Lee	San Jose, Calif.
Miss M. S. Lloyd	East Orange, N. J.
Rev. G. S. McCune, D. D. LL. D.	Pyengyang
Mr. Robt, McMurtrie	Pyengyang
Mr. Hugh Miller	Seoul
Rev. S. A. Moffett, D. D.	Pyengyang
Rev. J. Z. Moore, D. D.	Pyengyang
Mrs. C. D. Morris	S. Orange, N. J.
Rev. E. M. Mowry	Pyengyang
Rev. W. A. Noble, D. D.	Seoul
A. H. Norton, M. D.	Eugene, Oregon
J. B. Patterson, M. D.	Wooster, Ohio
Rev. C. L. Phillips	Pyengyang
Rev. A. A. Pieters	Seoul
Rev. J. F. Preston, D. D.	Soonchun
W. R. Reid, M. D.	Covington, Ky.
Mr. R. O. Reiner	Pyengyang
Rev. A. F. Robb, D. D.	Hamheung
Rev. S. L. Roberts, D. D.	Pyengyang
Rev. Cyril Ross Ph. D.	Syenchun
Rev. W. C. Rufus, Ph. D.	Ann Arbor, Mich.
Rev. C. E. Scott, D. D.	Tsinanfu, China
Rev. C. E. Sharp, D. D.	Montesano, Wash.
Mrs. M. A. Sharrocks	Seoul
R. K. Smith, M. D.	Chairyung
Rev. W. E. Smith, D. D.	Wilmington, Del.

Rev. T. S. Soltau	Chungju
Rev. G. P. Stevens	Tenghsien, China
Rev. J. U. S. Toms	Woodstown, N. J.
Miss M. V. Trissell	Wonju
Rev. J. K. Unger	Soonchun
Rev. V. H. Wachs	N. Thetford, Vt.
J. H. Wells, M. D.	Portland, Ore.
Rev. H. C. Whiting, M. D.	Fairfield, Ia.
Rev. N. C. Whittemore	Seoul
Rev. F. E. C. Willams	Kongju
Rev. G. H. Winn	Seoul
Mrs. R. E. Winn	Emporia, Kansas

FOREWORD

The Pyenyang Foreign School is a union institution, governed by a Board of Managers who are elected by the five cooperating missions and are responsible directly to them. These missions are the Presbyterian U. S. A. Methodist Episcopal, Presbyterian U. S. Australian Presbyterian and United Church of Canada.

The School is open to children of American and British parentage, both missionary and business. However the School reserves the right, when circumstances demand, to accept only those who are members of the cooperating missions.

The School stresses in general everything which contributes to an all-round preparation for life, but it places special emphasis upon sound Christian faith and character, high scholastic standards, and physical well-being.

Historical Sketch

The School was organized in 1899, when the resident members of the Presbyterian and Methodist Missions in Pyengyang decided to engage a teacher for the children. The organization was completed and formal instruction begun in June 1900, with six pupils. The work was confined to the grades for the first few years, but high school work was begun in 1903.

Owing to the demand for accommodation for children from other points in Korea, a dormitory was opened in 1911 and the School's organization was broadened to include among the membership of the governing body all missionaries working in Korea. In 1914 the first unit of the present dormitory was erected and opened for use. In 1921 an additional wing was added to provide accommocation for the increasing attendance.

Another dormitory, for girls, was begun in the spring of 1930 and was ready for occupancy in September.

In the meantime the size of the teaching staff has steadily grown until there are now eight full time members on the Faculty-while a number of people from the local community contribute their services for longer or shorter periods.

The School was, at the start, supported entirely by the local community, but in the ensuing years has received grants from the

THE NEW GIRLS' DORMITORY

FACULTY AND STUDENTS, 1930-31.

various mission bodies working in Korea which have made it possible to provide many cultural advantages which larger communities enjoy.

Gifts

During the present school year the School has received gifts from various sources for which grateful acknowledgment has been made.

¥ 2,000.00	for New Dormitory,	Rev. C. E. Scott, D. D.
3,400.00	,, ,, ,,	Per. Mrs. R. M. Wilson
2,000.00	,, ,, ,,	Anonymous.
100.00	,, ,, ,,	Mrs. M. S. Myers.
100.00	,, ,, ,,	Dr. W. P. Parker.

Buildings and Equipment

The *Recitation Building*, erected in 1925, is a three-story brick structure, containing class rooms, an assembly hall, library, science laboratory, offices, music room, and the usual cloak and toilet rooms.

The *Library*, consisting of some thirteen hundred volumes, is comfortably housed on the third floor. It is open to students for reference work at specified times. Several periodicals are subscribed for by the School or donated by the community for the library use.

The school *Athletic* Field is adjacent to the recitation building and provides room for baseball and general athletics. Tennis and volley-ball courts are located near the dormitory.

The present *Dormitory* facilities consist of two large brick buildings, capable of accommodating about seventy pupils together with the Matron and Preceptress. The buildings are ho-water heated, electric-lighted and provided with modern plumbing throughout.

An *Infirmary* has been erected providing for from four to seven patients. And a trained nurse (Korean) is on duty at all times to care for the sick. The school *laundry* has been located in the basement of this building and has been equipped to meet the growing demands upon it.

The school building and grounds are located in the middle of the Presbyterian U. S. A. Mission compound and thus the students are protected from contact with the near-by city life and guarded against unnecessary exposure to disease.

ADMISSION REQUIREMENTS

Students may be admitted either by certificate or by examination. In general, the School will admit students upon certificates from any regularly organized grade or high school, but reserves the right to reclassify them later, if they are found to be inadequately prepared for their work.

Admisson to High School

For high school students, advanced credit will be given in any subject under the following conditions : the student must present either (a) a certificate from the school setting forth the subjects studied, number of hours per week of recitations, and marks obtained; or (b) a statement that he has studied subjects specified with a competent tutor, giving topics covered, number of hours per week and marks obtained. In the latter case he must satisfactorily pass examinations in the subjects concerned at the opening of school in September.

Admission to Grades

Students may be admitted to any class in the grades for which they are prepared, but children who are not ready for *sixth grade work* or who are *less than eleven year of age* can not be admitted to the dormitory. In case of younger children, arrange ment must be made with local friends for their entertainment.

The School is open to children of American or British parentage ; both missionary and business families are welcomed. Reservations in the dormitory are made only upon receipt of formal registration blanks each year. Until May 1st, students from missions making grants to the support of the School will be given preference, but any accommcdation in the dormitory remaining open after that date will be assigned to applicants at the discretion of the management.

For further information and for the necessary blanks, application should be made to the Principal.

Course of Study

The School is organized into two departments, the grammar grade of eght years and the high school of four years. However, the seventh and eighth grades with the first year of high school follow in a general

way the methods of the junior high school and to this end a number of important adjustments have been made in the studies. As these will have an important bearing upon the preparation which students will make for entrance, the course of study for all grades from the seventh up are given herewith.

In view of the present arrangement of courses, it is highly desirable that pupils be enrolled in the School as early as the seventh grade, whenever possible. Those entering the eigth grade or first year high, unless trained in some Junior high school with courses similar to ours, will suffer greatly and may lose a year by the delay. Parents are urged, therefore to give careful thought to this recommendation.

In view of the fact that the large majority of our students look forward to entering college after completing their secondary course, it is the aim of the School to provide a course that will satisfy the normal entrance requirements of the colleges and universities of North America. The course of study as adopted, will, it is believed, enable the student to matriculate with no additional preparation, in all colleges in either the arts or science courses except that for those colleges which admit students only on the College Entrance Board examinatiens, those examinations must be taken.

College Entrance Examinations

To facilitate the entrance of all graduates into all the colleges of America, permission has been obtained from the College Entrance Examination Board to establish an Examination center in Pyengyang for all Korea. Examinations are given in June of each year in accord with the regulations of the College Entrance Examination Board. Anyone desirous of taking these examinations should make early inquiry from the Principal.

High School Course of Study

The high school school course of study is based upon the requirements in the following table. It will be seen that 18 units are required for graduation, of which 14 are required and 4 are elective. Not more than one unit of music (voice, violin, piano, or other instrument) may be offered for graduation requirements.

In general one *unit* consists of a single subject studied throughout the year five times a week, or its equivalent.

Subjects	Required	Elective
English	4 units	
Latin	2 „	2 units
French	2 „	1 „
Mathematics	2 „	1 „
History	1 „	2 „
Science	1 „	1 „
Bible	1 „	
Chorus	½ „	
Domestic Science		1 „
Music		1 „
Physical Ed.	½ „	
Elective (from Col. 2)	4 „	
	18 „	9 „

SCHEDULE OF STUDIES 1930-31

High School

Freshman			Sophomore		
Bible A	2 hrs.	(¼ unit)	Bible B	2 hrs.	(¼ unit)
English I	5 „		English II	5 „	
Latin	5 „		Caesar	5 „	
Algebra I	5 „		Plane Geom.	5 „	
Ancient Hist.	5 „		French	5 „	
Chorus	1 „	(⅛ unit)	Chorus	1 „	(⅛ unit)
*Dom. Science	2 „	(¼ unit)	*Dem. Science	2 „	(¼ unit)
*Music A-G	1 „	(½ unit)	*Music A-G	1 „	(½ unit)
Physical Ed.	3 „	(⅛ unit)	Physical Ed.	3 „	(⅛ unit)

Juniors

Bible	2 hrs.	¼ unit
English III	5 „	1 „
*Vergil	5 „	1 „
*Algebra II	5 „	1 „
French II	5 „	1 „
*Chemistry	5 „	1 „
Chorus	1 „	⅛ „
Physical Ed.	3 „	⅛ „
*Music A-G.	1 „	¼ „
*Dom. Science.	2 „	¼ „

Seniors

Bible	2 hrs.	¼ unit
English IV	5 „	1 „
*Vergil	5 „	1 „
*Algebra II	5 „	1 „
*Modern Eur. Hist.	5 „	1 „
*Chemistry	5 „	1 „
Chorus	1 „	⅛ „
Physical Ed.	3 „	⅛ „
*Music	1 „	¼ „
*Dom. Sci.	2 „	¼ „

* Elective

GRAMMAR GRADES

Seventh Grade

Bible	2	periods
English (including Grammar, Language Penmanship and Spelling)	5	
General Mathematics (including introduction to Algebra and Geometry)	5	
History of the United States and completion of Geography	5	
Reading (including especially selections from American and English Classics ..	5	
Domestic Science (for girls)	2	
Civic Science (for boys)	2	
Physical Education	2	
Hygiene	1	
Public School Music	1	
Art	1	
	29	

Eighth Grade

Bible A	2
English (including Grammar, Language Penmanship and Spelling)	5
*General Mathematics (including introduction to Algebra and Geometry	5
U. S. History and Civics	5
Literature	2
*Latin Introduction	5
Domestic Scence (for girls)	2
Civic Science (for boys)	2
Physical Education	2
Hygiene	1
Public School Music	1
Art	1
	33

* Necessary for entrance to freshman class

MUSIC DEPARTMENT

Believing that music is one of the noblest expression of the emotions, and one of the most important of accomplishments, the school has gradually developed and expanded the work of this department, until it has taken a major place in the activities of the school. Highly trained teachers have been secured who are interested not simply in their art, but equally so in the character-building value of music training.

Included in the work of this department are (a) Public School Music and Chorus work; (b) Voice, Piano, Violin, and other instruments; (c) Orchestra. For groups (b) and (c) extra fees are charged in accord with the character of the work elected. As a basis, however, for all other musical study, students are urged to take work on the piano first.

Students of piano who show special talent for teaching, are trained for that work and allowed to instruct younger children under proper supervision. They will also assist in the "Melody Way" class instruction for beginners.

A *school orchestra* has been organized and is open to all who can qualify. These admitted to membership will be *required* to take regular lessons on their instruments in addition, or to demonstrate that they are able to meet the requirements for membership otherwise.

A series of recitals is planned for the school year, at which it is the purpose to present all music students as frequently as possible. The purpose of this work is to give the students poise and self-cenfidence in public performance.

Instruction on the violin and on most band and orchestra instruments is offered as a regular part of the work of the music department. Admission is permitted only after careful examination by the teacher as to the ability of the student to profit by the instruction. No student will be continued who does not give some promise of making a player or who does not give sufficient time to practise.

MUSIC COURSES

Course A. Vocal Music. Individual training in voice culture. Approval of teacher required before acceptance. One 30 minute lesson per week and 30 minutes of practice daily required.

MRS. LUTZ

Course B. "Melody Way". Piano group study by the "Melody Way" method and open only to beginners. One lesson per week and 30 minutes of practice daily required. Course C should be taken at the same time.

MR. MALSBARY and Student Assistant

Course C. Piano Study. Individual instruction for beginners only. One 30 minute lesson per week and a minimum of 30 minutes of practice daily.

Student Teachers under the direction of

MR. MALSBARY

Course D. Intermediate Piano Study. Instruction in groups of two students. One 30 minute lesson each per week and a minimum of 45 minutes of practice daily required.

MR. AND MRS. MALSBARY

Course E. Double Course in Piano, Open only to older students and those of exceptional ability who are able to give double the usual time to practice and lessons. Two 30 minute lessons per week and a minimum of 90 minutes of practice daily. Students who are taking a full course of work in school are advised not to attempt this course.

MR. AND MRS. MALSBARY

Course F. Violin Study. Open to students with the permission of the teacher. One 30 minute lesson per week and a minimum of 45 minutes of practice daily required.

MR. MALSBARY and Assistants

Course G. Other instruments. Open to students with the permission of the teacher. One 30 minute lesson per week and a minimum of 30 minutes of practice daily required.

MR. MALSBARY

Course H. Orchestra. Open to all students with consent of the Director. No student will be accepted who is not taking either Course F or G or who is not exceptionally well qualified otherwise. When taken with either Course F or G there will be no charge for Orchestra.

MR. MALSBARY, Director

TEXT BOOKS 1931-32

Name	HIGH SCHOOL	*Publisher*
	Seniors	
Greenough, Kittredge, & Jenkins' Vergil		Ginn & Co.
Bennett's New Latin Grammar		Allyn & Bacon
" " " Compositions		" "
Long's English Literature		Ginn & Co.
Twelve Centuries of English Literature		Scott & Foresman Co.
Shakespeare's Hamlet		Ginn & Co.
Carlyle's Essay on Burns		Ginn & Co.
Addison's Sir Roger de Coverly Papers		Ginn & Co.
Hawkes, Luby, & Touton—New Second Course in Algebra (Enlarged Ed.)		Ginn & Co.
Chemistry—Text to be announced later		
European History—Test to be announced later		
American Revised Bible		
	Juniors	
Greenough, Kettredge, & Jenkins' Vergil		Ginn & Co.
Bennett's New Latin Grammar		Allyn & Bacon
" " " Composition		" "
Long's American Literature		Ginn & Co.
Three Centuries of American Literature		Scott & Foresman Co.
Irving—A Sketch Book		Ginn & Co.
Emerson—Selected Essays		Houghton Mifflin Co.
Modern American Poetry		Harcourt, Brace & Co.
Hawkes, Luby, & Touton—New Second Course in Algebra (Enlarged Ed.)		Ginn & Co.
Chemistry—Text to be announced later		
European History—Text be announced later		
Cours Pratique de Francais Pour Commencants—de Sauze		J. C. Winston Co.
Grammrire Francaise—de Sauz & True		J. C. Winston Co.
Le Voyage de M. Perrichon		" " "
Le Petit Chose—Daudet		" " "

Le Beau Pays de France—Spink	Ginn & Co.
American Revised Bible	

Sophomores

Bennett's Caesar's Gallic Wars	Allyn & Bacon
„ New Latin Grammar	„ „
„ „ „ „	„ „
Tanner's English Composition	Ginn & Co.
Tennyson—Idylls of the King	Macmillan & Co.
Shakespear's Julius Caesar	Ginn & Co.
Burke—On Conciliation with America	Ginn & Co.
Eliot—Silas Marner	Ginn & Co.
M. O. S. Book—Ward	Longmans, Green & Co.
Wentworth & Smith—Plane Geometry	Ginn & Co.
Exercise & Tests in „ „	„ „
Cours Pratique de Francais Pour Commencants—de Sauze	J. C. Winston Co.
American Revised Bible	

Freshmen

D'Ooge & Roehm—Junior Latin Bk. I	Ginn & Co.
Tanner's English Composition	Ginn & Co.
Scott's Lady of the Lake	Macmillan
Franklin's Autobiography	Houghton Mifflin & Co.
Shakespeare's Merchant of Venice	Ginn & Co.
Dickens' Tale of Two Cities	Macmillan & Co.
Exercises in Correct English—Tanner	Ginn & Co.
Ashley—Early European Civilization	Macmillan & Co.
Bishop & Robinson—Map Exercises to 1714	Ginn & Co.
Hawkes, Luby & Touton—New First Course in Algebra (Enlarged Ed.)	Ginn & Co.
American Revised Bible	

TEXT BOOKS 1931-32

Names	GRAMMER SCHOOL	*Publishers*

Eighth Grade

Baker & Thorndike—Everyday Classics VIII	Macmillan & Co.
Smith & Burdge—Advanced Arithmetic	Ginn & Co.
Tryon & Lingley—The American People & Nation	Ginn & Co.
Tappan—England's Story	Houghton Mifflin & Co.
Huter & Whitman—Civic Science (Boys only)	American Book Co.
Hill—Community Life and Civic Problems	Ginn & Co.
Hodge & Lee—Elementary English II	Charles E. Merrill
Bryce & Sherman—Aldine Speller IV	Newson & Co.
Uhl-Hatz—Practice Lessons in English	Macmillan & Co.
Winslow—Healthy Living II	Charles E. Merrill
D'Ooge & Roehm—Junior Latin I	Ginn & Co.
Progressive Music Series III	Silver, Burdett Co.
American Revised Bible	

Seventh Grade

Baker & Thorndike—Everyday Classics VII	Macmillan & Co.
Smith & Burdge—Advanced Arithmetic	Ginn & Co.
Tyron & Lingley—American People & Nation	Ginn & Co.
Hunter & Whitman—Civic Science (Boys only)	American Book Co.
Hill—Community Life and Civic Problems	Ginn & Co.
Hodge & Lee—Elementary English Bk. II	Charles E. Merrill
Bryce & Sherman—Aldine Speller Bk. IV	Newson & Co.
Uhl-Hatz-Practice Lesson in English	Macmillan & Co.
Winslow—Healthy Living II	Charles E. Merrill
Nations Beyond the Seas	Ginn & Co.
Practice Lessons in Advanced Geography	Macmillan & Co.
Progressive Music Series III	Silver, Burdett Co.
American Revised Bible	

Sixth Grade

Baker & Thornkike—Everday Classics VI	Macmillan & Co.
Smith & Burdge—Intermediate Arithmetic	Ginn & Co.
Nida—Dawn of American History	Macmillan Co.
Hodge & Lee—Elementary English Bk. I	Charles E. Merrill
Bryce & Sherman—Aldine Speller Bk. III	Newson & Co.
Winslow—Healthy Living I	Charles E. Merrill
Atwood & Thomas—Nation Beyond the Seas	Ginn & Co.
Practice Tests in Elementary Geography	Macmillan & Co.
Palmer's Writing Manual	

Fifth Grade

Baker & Thorndike—Everyday Classics V	Macmillan & Co.
Smith & Burdge—Intermediate Arithmetic	Ginn & Co.
Phillips & Kidd—Step by Step V	" "
Bryce & Sherman—Aldine Speller Bk. III	Newson & Co.
Winslow—Healthy Living	Charles E. Merrill
Atwood & Thomas—The Americas	Ginn & Co.
Barker, Dodd, Webb—The Story of Our Nation	Row Peterson & Co.
Palmer's Writing Manual	

Fourth Grade

Baker & Thorndike—Everyday Classics IV	Macmillan & Co.
Smith & Burdge—Primary Arithmetics	Ginn & Co.
Pratt's American History Stories II	D. C. Heath & Co.
" " " " III	" "
Phillip's Step by Step in English IV	Ginn & Co.
Bryce & Sherman—Aldine Speller II	Newson & Co.
Horn & Moscrip—Learn to Study Reader IV	Ginn & Co.
Atwood & Thomas—Home Life in Far Away Land	" "
Palmer's Writing Manual	

Third Grade

Baker & Thorndike—Everyday Classics III	Macmillan & Co.
Smith & Burdge—Primary Arithmetics	Ginn & Co.
Pratt's American History Stories I	D. C. Heath & Co.
Bryce & Sherman—Aldine Speller II	Newson & Co.
Optional Supplementary Readers	
Introduction to World Geography—Knowlton	Macmillan & Co.
Palmer's Writing Manual	

Second Grade

Baker & Thorndike—Everyday Classics II	Macmillan & Co.
Smith & Burdge—Primary Arithmetics	Ginn & Co.
Learn to Study Reader I	" "
" " " " II	" "
Children's Own Reader II	" "
Progressive Road to Reading II	Silver, Burdett & Co.
Bryce & Sherman—Aldine Speller I	Newon & Co.
Palmer's Primary Writing Manual	

First Grade

Horn & Shields—First Steps in Learning to Study	Ginn & Co.
Children's Own Reader—Pennell & Cusack	" "
Friends—A Primer	" "
Burchill, Ettinger, Shimer—The Progressive Road to Reading	Silver, Burdett & Co.
Story Hour Primer	American Book Co.
Story Hour Reader I-Coe & Christie	" " "
Bryce & Sherman—Aldine Speller I	Newson & Co.
Palmer Primary Writing Manual	

DORMITORY

The aim of the Dormitory management is to provide as close an approximation as possible to life in any well regulated home. Special care is given to the health and to the social and general activities of the students.

With the completion of the new dormitory for girls and the consequent use of the old dormitory for boys only, we are now happily provided with sufficient dormitory accommodations for our probable needs for years to come.

We are most grateful to the many friends who have made the new building possible and hope that the debt on the building may soon be provided for.

Physical Examinations

Beginning with the year 1931-32, the school requires for each student a thorough *annual* medical examination by a competent physician.

Blanks for this purpose have been prepared and will be sent out *each spring* to the parents of all prospective students. The examination should be made before the student enters school each fall.

Medical Care

Every resident in the school dormitory is required to pay a semester fee of ¥5,00 for medical attention. This fee covers the usual medicines, care in the school infirmary, and attendance of the school physician, but does not cover operations, hospital care, nursing, dressings, or dental work. The school does not feel capable of representing the parents in having such operations performed except in cases of emergency.

Dental Care

The mission dentists usually visit the school during the winter, and at such times, *unless forbidden by the parents, all students are expected to report to the mission dentists* for examination and any necessary dental care.

Arrival and Departure

The School makes earnest request that parents plan the travel of their children to Pyengyang in such a way that they will *arrive on the afternoon trains.* Except in most unusual cases, requests should not be made to meet night trains.

The School, furthermore, disapproves of week-end trips which make it necessary for children to travel all night previous to beginping school work in the morning. The children usually are in such poor condition to study that a whole day is wasted.

Dormitory Opening and Closing The Dormitory opens officially on the afternoon preceding the opening of school after any vacation, and closes on the afternoon school closes.

Ordinarily students are not permitted to enter before the regular dates nor to remain after the closing dates; but in case this rule cannot be observed, extra charge will be made for entertainment.

Milk The School believes most heartily that every child should have at least *one quart of milk daily.* As the present fee was not designed to cover this item, the Dormitory Matron will be glad to secure milk for children upon the request of the parents, at a small extra charge. For a single glass of milk daily the rate is ¥ 2.50 per month, and larger quantities are provided at the same proportional rate. Applications for milk should be made directly to the Matron.

Outfit Pupils should be provided with sufficient outfit so that their wardrobes will not require care other than ordinary mending. Ordinary patching is done as a part of the routine of the Dormitory but when clothes are not in proper condition and require extra patching, charge must be made for same. The following list indicates what in the School's experience is essential to the student's well-being and comfort. The "General Outfit" below is *required* for all students. The "Personal Outfit" is suggestive only.

GENERAL OUTFIT (Required)

4 single sheets 54 " X 86"
3 pillow cases
1 each cotton blanket, wool blankets, comforter, bed pad, pillow
2 bed spreads
6 face towels
4 wash cloths
4 bath towels
1 doz. handkerchiefs
1 tooth brush mug
tooth brushes
1 pr. bedroom slippers
1 bath robe
athletic uniform :

girls—2 all-white middies
1 dark blue pleated skirt for Camp Fire
1 pr. serge bloomers
1 cotton hat (not bèret)
1 pr. tennis shoes
2 pr. cotton stockings, white
1 pr. tennis shoes
1 pr. ice skates and high shoes

boys—2 sport shirts
1 pr. shorts
1 pr. tennis shoes
*1 pr. soccer shoes**
1 pr. ice skates

1 napkin ring
1 each—nail-file, scissors,
1 hair brush and comb
1 shoe blacking outfit soap, tooth paste, etc.
1 umbrella
6 coat hangers
2 laundry bags
1 pr. rubbers

*These may be secured in Pyengyang after arrival if desired, but are absolutely essential for fall and winter athletics.

BOY'S PERSONAL OUTFIT (Suggested)

1 raincoat or overcoat
1 sweater
1 hat or cap for Sunday
1 cap for school use
1 Sunday suit
1 school suit
6 blouses or shirts for school
2 shirts for Sunday use
3 suits winter underwear
4 suits summer underwear

3 pr. cotton trousers or knickers *not shorts.*
1 pr. each, school shoes, Sunday shoes

10 pr. hose
3 pajamas for winter
3 pajames for summer

GIRL'S PERSONAL OUTFIT (Suggested)

1 each Sunday coat, school coat, raincoat, sweater
1 Sunday hat
1 school hat
1 warm dress for Sunday
2 warm dresses for school
2 light dresses for Sunday
3 light dresses for school
2 evening dresses with sleeves
2 summer evening dresses
4 slips
4 suits summer underwear

3 summer nightgowns
1 kimono

1 pr. each, school shoes, Sunday shoes

1 pr. gloves for winter
6 pr. hose for summer

6 pr. hose for winter
3 suits winter underwear
3 winter nightgowns

Clothes Numbers

All articles must be marked plainly with the owner's number. This number is assigned by the School but the woven numbers must be secured and sewn on the clothes by the owners previous to the opening of school. Woven numbers can be secured from Messrs. J. and J. Case Co., 6215 South Gramercy Place, Los Angeles, Calif. All coats, trousers, quilts, blankets, shoes, rubbers, raincoats and umbrellas should be marked in some distinctive manner with the names of the owners before bringing them to the Dormitory. Pieces of extra goods should be sent for repairing. *Names sewn or printed on the articles which go to the laundry are not acceptable* as Korean servants cannot read them.

Breakage Fee A *Breakage Fee* of ¥ 5.00 will be charged each child in the Dormitory at the beginning of each year. So much carelessness has been manifested by the children that the repair bills have become quite disconcerting. In case any part of this fund is not necessary it will be refunded to the students in June.

Jobs for Students. A number of the pupils are employed by the school in various capacities and suitable remuneration is granted them. A number of the advanced music students are employed as instructors for beginners in music; several are employed in the library; some are used as tutors; some for general utility purposes. Some of these thus employed are able to earn no inconsiderable sums during the year. The faculty must approve all these employees but applications are welcomed.

FEES

Dormitory Board fees are payable quarterly *in advance.*

All other fees are payable by the Semester *in advance. No refund of tuition* fees is made in case of late entrance or early withdrawal. Dormitory fees will be refunded at the rate of fifty per cent for absence amounting to two weeks or longer.

Due to the fact that the co-operating Missions contribute the equivalent of ¥ 10,000 to the operating expenses of the school, a reduction is made in the fees charged to Missionaries.

A discount of 10% is allowed on tuition *only* for all children in a family when three or more children are enrolled from one family.

The Fees are as follows:

Regular Fees

	Missionaries	Others
Tuition, all Grades per annum	¥ 150.00	¥ 225.00
Dormitory, per annum	400.00	600.00

Special Fees

Entrance Fee (to accompany application)	¥ 10.00
Medical Fee (Dormitory students only) per semester ...	5.00

Laboratory Fee, Biology and Domestic Science, each per semester	5.00
Breakage Fee (Biology and Dormitory) each per semester, (Balance remaining will be refunded) ...	5.00
Music Fees Courses A. D. F. per Semester	30.00
„ B „ „	15.00
„ C. „ „	20.00
„ E. „ „	60.00
„ G. „ „	20.00
„ B. and C. combined	25.00
„ H. when taken alone	20.00
„ H. when combined with F. or G.	No charge
Practice Piano Rent per Semester (except for E) ...	5.00
„ „ „ „ „ (course E)	10.00

EXTRA-CURRICULAR ACTIVITIES

Effort is made to promote the extra-curricular activities commonly found in schools in America. The following are among these activities:

The *Students' Association* is an organization composed of students in the high school and eighth grade. Among the activities which the Association directs are school athletics and the two publications.

The *Kulsi* is the school annual, published by the two upper classes.

The *Kum and Go*, the school newspaper, is published five or six times a year by a staff of high school students.

The *Olympians* and *Pythians*, two rival athletic clubs comprising all students from the sixth grade up, were organized in 1929 to give emphasis to intra-mural athletics. Contests are held twice a year and a banner is awarded to the victors.

The *Orchestra* has an important place in the school's extra-curricular activities. Admission is granted to all those students competent to do the work required. At present there are some twenty members.

The *Camp Fire Girls* is an active organization at P. Y. F. S., numbering twenty-four this year.

MISCELLANEOUS ITEMS

School Bank

For the past two years the School has operated a School Bank for the benefit of the students. This Bank provides a safe place for students to keep their money, avoids the necessity for going to the city for money, and trains students in the use of bank accounts. Every student should have an account here, and all monthly allowances should be deposited in this account. The School urges that *no student keep money in the Dormitory.* Parents may send money directly to the School Bank Account of any student through the Principal.

Monthly Allowances

Each student living in the Dormitory should have a *regular monthly allowance.* For High School students this should *not* exceed ¥ 3.00 per month, and for Grade pupils ¥ 2.00 per month. These allowances should cover in full, Sunday collections, note books and supplies, concert or movie tickets, and incidentals. Clothes and repair of clothing, books and larger articles should be provided by parents outside this fund. In case a student receives no funds for clothing and larger incidentals, he or she should apply to the teacher in charge of the School bank whenever need arises. Cash will then be issued to the student without any further authorization, and the amount given will be charged on the student's quarterly bill, thus making it unnecessary to send money to the school for each incidental expense.

For students in the high school, particularly those in the junior and senior years, the School recommends that the students be given as much control of the money spent on them as possible. Parents should remember that their children will soon be left entirely on their own responsibility in matters of finance when they go to college, and therefore any training they receive beforehand in handling their own business affairs cannot but be beneficial. This suggestion is offered only after careful inquiry among children of missionaries who have had such financial responsibility when in school and who testify to its value in their own lives. Several students in the school,—some paying all their bills including tuition,

others merely part of their bills—are now following this plan to the satisfaction of all concerned.

Early Withdrawal

Students planning to withdraw from school before the close of school in the Spring should take note of the following rule passed by the the School Board:

"Students who leave school before May 25th shall be marked Incomplete for the work of tne Second Semester."

NEEDS OF THE SCHOOL

The School is dependent almost wholly upon the generosity of friends interested in the personal comfort and welfare of the missionaries themselves for funds to meet special needs, buildings and equipment. Often inquiries are received as to what these needs are and for their guidance the following items are presented. The urgency of items Nos. 1 and 2, however, so greatly outweighs that of any other that the attention of all friends is called particularly to them. Those interested should address the Principal for further information.

1.	Girls Dormitory (Balance Needed)	Yen 4,000
2.	Gymnasium,—to include also music practice room, domestic science and manual training ...	25,000
3.	Home for Teachers	15,000
4.	Alterations in Recitation Building	2,000
5.	Equipment for Recitation Building	2,000
6.	Repairs and equipment Boys dormitory ...	2,000

HIGH SCHOOL GRADUATES

Name	*Year*	*Record*
Sarah Timmons	1925	Graduate University of South Carolina, 1930
Virginia Eversole	1926	Teacher in Virginia
Eugenia Roberts	1926	Wilson College
Selina Harrison	1927	Woman's College of North Carolina
Margaret Hunt	1927	Wilson College
Elizabeth V. Knox	1927	University of Texas
Lucy Roberts	1927	Wilson College
Paul Abbott	1928	Hamilton College
Harriette Bruen	1928	Mount Holyoke College
Alby Bull	1928	Nurses Training School, Richmond, Va.
Charles Harrison	1928	Davidson College
Mary Hunt	1928	Wilson College
Elizabeth Wilson	1928	Flora Macdonald College
Vera Anderson	1929	National College of Education, Evanstrn Ill.
Helen M. Mc Cune	1929	Occidental College
Anna Newland	1929	Peace Institute, N. C.
L. T. Newland	1929	Davidson College
Hugh Reiner	1929	Occidental College
Beatrice E. Scott	1929	Wilson College
Edgar Blair	1930	Coe College
Stanley Hoffman	1930	Davidson College
Heydon Lampe	1930	Westminster College
Willard Lampe	1930	Westminster College
Lucetta Mowry	1930	Wilson College
Laura Phillips	1930	Wilson College
Florence Preston	1930	Agnes Scott College
Helen Rhodes	1930	Beaver College
Francis Scott	1930	Davidson College
Horace Sharrocks	1930	College of the Pacific
Kenneth Smith	1930	Lake Forest College

Franklin Talmage	1930	Georgia School of Technology
John Talmage	1930	Maryville College
Elinor Winn	1930	Maryville College
Paul Winn	1930	Maryville College

The graduates of 1931 expect to enter the following colleges:

James Crothers	Maryville College
Elsie Engel	Melbourne University
Charles Leonard	Wake Forest College
Shannon McCune	College of Wooster
Helen Mackenzie	Melbourne University
Paul Rhodes	College of Wooster
Grace Roberts	Wilson College
Joseph Romig	Maryville College
Robert Smith	Lake Forest College
Rodger Smith	Lake Forest College
Benjamin Weems	Emory Junior College

ROLL OF STUDENTS 1930-31

High School

Senior Class

Name	*Residence*
Mary Alice Abbott	Chefoo, China
James McClung Crothers	Andong
Elsie Gertrude Engel	Pyengyang
Charles Alexander Leonard	Harbin, Manchuria
Shannon B. B. McCune	Pyengyang
Helen Pearl Mackenzie	Fusan
Paul Brown Rhodes	Seoul
Grace Perrine Roberts	Pyengyang
Joesph Alexander Romig	Tenghsien, China
Robert Bigger Smith	Chairyung
Rodger Browning Smith	Chairyung
William Samuel Talmage	Kwangju
Benjamin Burch Weems	Songdo
Mary Stuart Wilson	Soonchun

Junior Class

Mary Luella Allison	Tenghien China
Anne Dorothea Ash	Pyengyang
Helen Frances Bernheisel	Pyengyang
John Dinsmore Bigger,	Pyengyang
Edith Emma Blair	Pyengyang
Phyllis Lillian Booth	Chefoo, China
Caroline Dodd	Tenghsien, China
Elizabeth Virginia Hoffman	Syenchun
Lucile Marie Philipps	Pyengyang
Donald Sterling Robb	Hamheung

Sophomore Class

Winifred Bromley Berst	Chefoo, China

William Sampson Berst	Chefoo, China
William Parker Bigger	Pyengyang
George Chalmers Browne	Chefoo, China
Lydia Elizabeth Chandler	Tsingtao, China
William Clapham	Pyengyang
Lillian Hedleston Crane	Soonchun
Stephen Inslee Dodd	Tenghsien, China
Donald Vincent Hirst	Seoul
Mary Elizabeth Hopkins	Tenghsien, China
Helen Cordelia Lampe	Syenchun
Rachel Leonard	Harbin, Manchuria
James Kellum Levie	Kwangju
Catherine Margaret Mackenzie	Fusan
Thomas Wills Newland	Kwangju
Kenneth Munroe Scott	Tsinanfu, China
Dwight Emerson Thompson	Ichowfu, China
Robert Manton Wilson, Jr.	Soonchun

Freshman Class

Alice Margaret Booth	Chefoo, China
Archibald Grey Fletcher, Jr.	Taiku
Elsie Isabel Fletcher	Taiku
Katherine Louise Hoffman	Syenchun
Samuel Hugh Moffett	Pyengyang
David Mowry	Pyengyang
Mary Rogers Myers	Muken, Manchuria
Jean Randolph Parker	Pyengyang
Wiley Preston	Soonchun
Ian Stewart Robb	Hamheung
William Dayton Reberts	Pyengyang
Eleanor Anne Soltau	Chungju
Roy Van Neste Talmage	Kwangju
George H. Winn, Jr.	Seoul

ROLL OF STUDENTS 1930-31

Grammar School

Names	*Residence*
Eighth Grade	
Ruth Bigger	Pyengyang
Huldah Blair	Taiku
Beatrice Irene Browne	Chefoo, China
Edmund Burgoyne	Harbin, Manchuria
Archibald Campbell, Jr.	Kangkei
Robert C. Clapham	Pyengyang
Samuel Dunlap Crothers	Andong
Donald R. Fletcher	Taiku
Mary Elizabeth Hill	Pyengyang
Howard Moffett	Pyengyang
Hillery Reid Newland	Kwangju
Frances A. Parker	Pyengyang
Jean Ross	Lungchingtsun, Manchuria
Albert McFarland Smith	Chairyung
John Knox Wilson	Soonchun
Julia C. Winn	Seoul
Seventh Grade	
Clyde Monroe Allison	Tenghsien, China
Jean Anderson	Fusanchin
Katherine Edith Clark	Pyengyang
Nathan C. Lampe	Syenchun
Voloja Likosoff	Pyengyang
Margaret Emma Lutz	Pyengyang
Lucy Georgia Mackenzie	Fusanchin
Harriett Moore	Pyengyang
Helen Sherman Myers	Mukden, Manchuria
Mary Elizabeth Soltau	Chungju
David Wilson Talmage	Kwangju

Sixth Grade

Helen C. Bigger	Pyengyang
James Moore	Pyengyang
Emma Jane Myers	Mukden, Manchuria
Mary Jane Shaw	Pyengyang

Fifth Grade

Helen Clapham	Pyengyang
Louis J. Philipps	Pyengyang

Fourth Grade

Mary Anna Baird	Pyengyang
Robert Gordon Hamilton	Pyengyang
James W. O'Brien	Pyengyang
William L. Parker	Pyengyang
Stacy Lippencott Roberts	Pyengyang
William Hamilton Shaw	Pyengyang

Second Grade

Robert Hill	Pyengyang
Richard Alexander Hamilton	Pyengyang
Elizabeth Anne Lutz	Pyengyang

First Grade

Miriam Mowry	Pyengyang
Thomas Moffett	Pyengyang
Joseph Lewis Parker	Pyengyang

SUMMARY

Presbyterian U. S. A.	60
Presbyterian U. S.	17
Australian Presbyterian	5
United Church of Canada	3
Methodist Episcopal	4
Methodist Episcopal, South.	1
Southern Baptists	2
Business	10
Total	102
From Chosen	79
From China	17
From Manchuria	6
Total	102
Boys	55
Girls	47
Total	102
Dormitory students	61
Local students	41
Total	102

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THE STATUS OF WOMAN IN KOREA.

THE status of woman-kind in any nation is not to be determined by the experiences of one member of the sex. It would be easy for anyone acquainted with Korean life to cite the case of some woman and contend that the position of the sex in Korea is either all that can be desired or anything but what it should be. But this would not be a fair handling of the matter, for in either event the case cited would prove to be an exception rather than the rule. To reach a just conclusion we must inquire as to what views obtain among the people concerning the sex as a whole; what customs, usages and laws govern her, and what experiences appear to be common to her in the various levels of social life. And prefatory to our discussion it is well to note that in the general upheaval of 1894-95 a change has been provided for but has not yet taken effect to any great extent. With a few exceptions, which we shall be careful to note, the position of woman is the same as it was ten years ago, or ten hundred years ago.

The following appear to be the chief facts in evidence with which we have to deal. Woman is regarded theoretically as man's inferior and her proper attitude in his presence is one of submission and subjection. She is kept in seclusion, given no intellectual training, and enjoys customary rather than guaranteed legal rights. As a result her theoretical status is one of inferiority, but by force of character she has risen superior to circumstance and occupies a higher position than man would grant her. These facts wear different aspects in the different classes of the Korean social scale, but they meet us universally and form the basis upon which to determine woman's standing.

(1) *Inferiority.* A Korean's views of womankind are based on a dualistic philosophy which dominates his mind. All nature

appears to consist of pairs of opposites, tho he does not hold with the Zoroastrian that these opposites are also antagonists. These categories run as follows;—heaven and earth, light and darkness, strength and weakness, superiority and inferiority, virtue and iniquity, male and female and so on. The first member of each couple is always the superior, the second the inferior; as scientific categories they appear to be based in the very constitution of nature and are thus necessarily correct.

Nature having thus marked woman as inferior, a man-made philosophy hastens to ticket her to that effect, and the Korean is educated in the same from his earliest school days. He reads it in the "Youth's Primer," it confronts him in the "Historical Summaries" and the "Little Learning" fills his mind with uncomplimentary notions concerning the sex. These views are further reinforced by the views which he imbibes from the young men about him, until man certainly is lord as far as his estimate of himself is concerned and woman the subject. Where a man and woman meet, who are of the same rank, the woman will be expected to use a higher form of language to the man than that addressed to her. Woman is incapable of understanding a man's business, friendships or life and is continually exhorted to confine herself to "woman's sphere." The following quotation from the "Youth's Primer" exhibits the accepted view: "The husband must manifest dignity and the wife docility ere the house will be well governed. Should the husband be incompetent to govern alone, not able to follow his way (of propriety), and the wife encourage him in his incompetence, departing from righteousness by not sewing—the "Three Following Ways" (proprieties governing woman's submission) will be obscured, and tho there be "Seven Reasons for Divorce" through which a husband may find relief, his house will be annihilated by his personal incompetence. A man honors himself by governing his wife, and a woman honors herself by subordinating herself to her husband." Man is then regarded as intrinsically superior to woman and the very existence of the home is made to rest on this superiority (called competence). The happiness of married life is bound up in assent to this dogma, by the husband exhibiting and asserting his superiority and the wife subordinating herself with docility and gentleness!

(2) *Seclusion and subjection.* One of the baneful effects of the dogma of inferiority has been the seclusion of woman. Her inferiority is a barrier to her entrance upon public life and the best way to exclude her from it has been deemed the measure of confining her to a proper sphere,—"woman's sphere"—and surrounding it by such impossible safe-guards that outsiders have

no entrance to it, neither has she an exit. The complete seclusion within the inner apartments of the homes, of all young women and all older women except those of the low class, is an inexorable law in Korea. Foreigners just arrived have doubted this until they learned that the young people with long braids of hair down their backs and feminine features, so frequently seen in the streets, were boys. But all young women of respectability are carefully hidden from the eyes of males, whether strangers or friends. The rat-ta-ta-tat of her flying ironing sticks may be heard in the streets, the smoke of the green pine-wood fire she is cooking by be seen ascending above the roof, and possibly her voice be heard by a passer-by,—but her face and form are never seen.

In noting this seclusion of women one commendatory feature must not be ignored. It is in the nature of protection to a young woman and a safe-guard of the family. The theoretical inferiority and weakness of woman, and the superiority and strength of man renders some such protection necessary; the facts of history point to protection of some sort as highly desirable. The previous dynasty had no law of seclusion, women enjoying great public freedom. In the final decades of the dynasty women became the special objects of violence. Buddhist priests were guilty of widespread debauchery of homes; conjugal infidelity was estimated the lightest of crimes; the most popular sport of court and provincial nobles was a raid upon a home known to contain a beautiful woman. These ouslaughts on the home did more to ruin and destroy the state than anything else, for the prevailing corruption and debauchery finally engulfed royalty itself. The present dynasty tried to remedy this evil by withdrawing woman from the public eye.

In a country like Korea where the distinction of being a patrician carried with it privileges and prerogatives of a most substantial character, even the protection gained by seclusion has not always been sufficient. We might multiply instances, to which our notice has been called during the past decade, where men clothed with power have not hesitated to invade the "seclusion" and possess themselves by violence of a woman whose fame had reached them. We have in mind a case in 1892 where the parties involved were a prefect of the first order, *Moksa*, of a northern town and a young widow aged 23 years, and famous for her beauty and constancy. The woman was dragged from the "seclusion" of a relative's home and force, even to personal violence, used to compel her to consent to become a concubine of her persecutor. She finally escaped by suicide, while the prefect escaped by a dead run for the woods

with a maddened populace at his heels seeking for his life's blood.

Granted that this "seclusion" is necessary because of woman's inferiority, the necessity for it is a terrible comment on the awful dominance of vice in man, not on the weakness of woman's virtue. A Korean frankly told us that men seclude their wives not because they distrust them but because they distrust one another. Distrust is an important factor in this seclusion of woman. The Korean men know Korean character better than a foreigner can. Concubinage and prostitution have long undermined male virtue and the man measures woman by himself. The very idea of common friendship and association of the two sexes for helpful and coöperative purposes only is not deemed a possibility.

The effect of this seclusion has been to fasten upon woman the stigma of inferiority. At the age of six or seven years she is taken away from all outside association and confined in the inner apartments of her father's home. This she leaves at the age of sixteen years, (a late provision which was formerly as early as twelve or thirteen years of age) a married woman, for the seclusion of her husband's home. Thus the days which are spent in Christian lands in delightsome association with young friends, in healthful and instructive converse with elders, in study to deepen, and travel to broaden, the mind, are spent by the Korean young lady in strict seclusion. The only mental or other stimulus she has is a routine composed largely of cooking rice, sewing, gossip, and combating the abounding sorrows and difficulties of life. If of the patrician class she will learn to read the native script (in rare cases Chinese even) but the literature this opened to her, until Christianity came to enrich and ennoble it, was of a depressing character. It is not surprising that the young Korean, finding his wife's mind undeveloped, concludes rather that it is dwarfed and dark. Their association together in the majority of cases hardly rises to mental and spiritual plains, and from his own experience "young Benedict" often concludes that the native dogmas are correct.

The manner of contracting marriage is an outgrowth of the law of seclusion. Men and women may not see each other, consequently the element of mutual choice in the matter of a wife or a husband is impossible. The match is made by the parents, and the two most interested parties never see each other until the fatal moment which binds them together for life. There are many evils which flow from this, but among the chief is the cheapening of woman. The struggles, the conquest of difficulties, the hopes and the fears which form such an im-

portant experience along the road to marriage in western lands, the Korean never has to face. The woman who becomes his wife costs him little more than a few dollars, a ride on a white horse and four bows. It is not surprising to find her estimated cheaply in consequence. There are undoubtedly many happy marriages in Korea, but these might be infinitely more so, and the number greatly increased if marriage cost a Korean more than it does.

(3) *Rights.* The rights granted woman in Korea are customary rather than legal. This is not to be deplored, for Korea is still in that stage of development where custom has the force of law, and customary law is always a step to statute law. This has proven true recently in the case of remarriage of widows. For centuries remarriage of widows has been frowned upon, but custom has tolerated it in cases of necessity. This custom of tolerating the marriage of widows is now taken up into the new constitution and one of the first rights conceded to woman is that of remarriage. Still another legal right granted her is that which establishes the age of sixteen as the earliest at which she need marry. Aside from these her rights are as a rule customary. Property rights, social standing, control of children, redress in case of damage, protection, etc., custom only recognises her. The matter of divorce is legally entirely controlled by her husband. He may cast here off for any one of the following seven reasons: (1) incompatibility with her husband's parents; (2) adultery; (3) jealousy; (4) barrenness: (5) incurable disease; (6) quarrelsome disposition; (7) theft. For any one of these causes she may be returned to her home with an indelible stigma upon her. As divorce is a matter of private arrangement on the part of the husband it is impossible to discover to what extent it prevails. So few instances have come to our notice we are inclined to believe that it is very far from being as frequent as the manner in which marriage is contracted, and the ease with which it may be annulled would lead one to suppose it would be. Desertion is the great sin of the Korean, however, and, we are informed, prevails to a sad degree. Many and many a wife sits amid the ashes of her happiness, while her unfaithful lord spends his time in the company of a favorite concubine, or squanders his money in stews of iniquity that abound in every town of any size. The marriage tie is sometimes snapped by the flight of the wife and this is also frequent, but the husband always has legal redress, for the authorities can force the wife to return.

Until the recent changes which permit widows and widowers to remarry, a Korean could have but one wife. As above

cited the marriage of widows and widowers was tolerated, but the woman had a lower social station than a real wife and but one level higher than a concubine. Ordinarily a second marriage was simply a mutual agreement to live together, unmarked by any ceremony, though sometimes "bowing to each other" was privately observed. The first was the only legal wife and in this the Koreans are strict monogamists. The first wife's off-spring may not be supplanted, and all others by future or additional marital relations stand aside from the pure line of descent, bearing a slight taint in Korean estimation.

Concubinage is tolerated as an institution but no concubine is regarded in the light of a wife. As an institution, concubinage enjoys an evil odor in Korea. The women who enter upon this relation come from the lower or the disreputable walks of life, and are regarded as dishonored by it. The offspring have imposed upon them certain disabilities, such as exclusion from desirable official posts, and bear wherever they go a serious social stain.

There are no native girls' schools in Korea, for women are given no literary training. Among the higher classes, women may learn to read the native script, but even then, the number able to do so is not more than one in a thousand for the mass of women. The sphere assigned woman requires no literary training, with the possible exception of those women who stand outside the pale of the reputable classes. Intended for miscellaneous male companionship they are trained in accomplishments calculated to render then attractive, such as reading and reciting stories, dancing, singing and playing musical instruments. These women may find their way into the higher social levels, but never a wife's. The preservation of his line from moral taint renders it necessary for a Korean to seek elsewhere, and he will take to wife a woman with a mind as blank as a white wall, but never one from outside the reputable classes.

(4) *Real status.* An absurd philosophy, the dogmas of a man-made religion, shadowy legal rights, illiteracy and neglect have combined to force woman beneath man's level in Korea. But she has risen in spite of these depressing forces and actually occupies a place in national life, all theory denies her. In her essential qualities she is diligent, forceful in character, resourceful in an emergency, superstitious, persevering, indomitable, devoted. There is much more in evidence of her diligent integrity, than there is of her lord's industry. There are no man tailors to share with her in clothing a race, the spacious dimensions of whose garments indicate seemingly that they were designed to use up cloth,—great quantities of cloth. Then the entire job of

laundering these garments and cooking the 200,000 bags of rice which the nation eats daily is all done by her. She does a man's work on the farm, (we have seen her yoked with a man, dragging a plow in the country) and runs thousands of small stands for merchandise as well as doing a thriving business in the huckster line. In part the power and influence of Korean women are to be met with in every quarter of the world man deludes himself into believing he has appropriated to himself in Korea. When times of trial arise and the home is threatened with starvation, the busy needle and flying washing and ironing sticks of the wife keep the household together. Even more, her persevering and indomitable energy rises superior to the severest poverty, while her liege lord collapses as tho he had a shoestring for a backbone. Could we know the actual facts in every case it would be found probably that many of the strutting, self-styled aristocrats in large towns are really drummers up of trade, purveyors of washing and needle work, messengers for the real "man-of-the-house" who is too busy or too modest to appear in the street. Korean women are withal inveterate *intriguantes* exercising an unseen but powerful hand in general affairs,—all the more powerful because unseen.

No more striking example of what Korean woman is can be found than that of Her Majesty the Queen so foully slain on the 8th of October. Where is the boasted self-appropriated superiority of the *male* in the face of the measures found necessary to remove the unfortunate lady,—days and nights of consultation, alliance of all available forces, a regiment of troops, a night attack, hired foreign assassins, and—as tho afraid of her, dead—heaven and earth moved to blacken her memory and enshroud her fate in mystery. Surely it is not too much to conclude that woman occupies a place out of all proportion to that assigned her by philosophy in Korean society.

GEO. HEBER JONES.

KOREAN AFFINITIES.

IN the Indian nations occupying the United States and Canada we find no prominent resemblances with the Mexicans and Peruvians in regard to their languages and religious beliefs. The manners and customs, mythology and political usages of the Mexicans and Peruvians have been well described by Prescott. Very different are the nations which now roam on the northern prairies. They rather belong to the Tartar type of people. Not a few of them pitch their tents among the remains of a lost architecture as strangers in a land which once belonged to a people more civilized than themselves. They have not among them the traditions of a deluge which speak of Babylon and Judea nor have they the idols which speak of India.

They have, however, languages and vocabularies which remind the student of northern and central Asia. The Cree language, for example, has an ablative sign *uchi* giving to nouns a case prefix to express our "from," "by," "with." This in Korean is *cisye*, in Mongol, *eche*, *asa*, *esc* and in Japanese, *yori*. It is our *ce* in "whence," "thence." It is also the Chinese 自, *tzi*, *dzi*,= "from." In Chinese and in Cree it is a prefix. It is also a prefix in the Greek *hoti*. The Greek *h* stands for *s* as *helios*="sun"; Korean and Mongol *nar*, in Latin *Sol;* just as the Greeks use *hoti* to commence subordinate sentences, as in John IV, 22. "We know what we worship, for salvation is of the Jews"; so do the Crees, as in *sake-h-ayn*, "loves she him," *uchi* "because," *hi* "she" *kitte-mak ithi-mik-ut* is "befriended by him." It should be noted here that *uchi*, "because," commences the subordinate clause with quite the same freedom with which we use the word "that" and the Greeks the word *hoti*.

The Cree is more free in the order of sentences than the Korean. Thus, "they are hidden the berries"=*kach egat aywa* (part. pas.) *minis-is-a* "by the leaves," *uchinipisra*. "Leaf" is *nipi* in Cree and *nip* in Korean. *Uchi*, the preposition, is the Korean *cisye*, "from." The Korean is by habit forced to place this word after its noun. The Cree went from Asia soon enough to antedate the appearance of this law and he can make the word "from" *uchi* a prefix or a suffix. *Menis* is a Cree word for "fruit," *kach* is "to cover," from a root *kat*, for I find that in the Cree and

Chippeway languages, *ch* is evolved from *t*, while in the Dacota languages spoken on the upper Missouri watershed, *ch* stands for *k*. In the Cree, *kat*, "to cover," is then the Korean 그리오다 *kar-iota* "to cover," "to hide," because *r* is Korean represents *t*.

The significant words in this Cree sentence, which I take from House's grammar (given me in 1873 by Prof. Campbell of Toronto) are *kat*, "cover," standing first, *menis* "berries," standing second and *nip* "leaf" standing third, and by the connecting particles they are made to take the sense "hidden by the leaves are the berries." Now the Cree is spoken in the lands watered by the rivers flowing into Hudson's Bay. The Chippeway which is allied to the Cree, is spoken in lands watered by rivers flowing into the Polar Sea to the east of Alaska. Over the chief part of the Canadian dominion there is more freedom in syntax than in the Dacota spoken by Indians occuping Minnesota and Dacota. It results then from this inquiry that as to words a language like the Korean is the same as the language now spoken by Indians who live around Lake Winnipeg and Lake Superior but as to syntax the connection of the Korean is more with that of the Dacotas who live on the upper water-shed of the Mississippi and Missouri south of the Canadian border.

If this theory is unassailably correct, and I think it is, then the Dacota Indians are in closer relationship with the Koreans and Japanese than is true of the Cree and Chippeways. With this agrees the truly remarkable fact that the Dacota people all say *mish* for "I." * They have the same first personal pronoun *me* with ourselves. They must then have gone across Behring's Straits or have been carried by the Japanese Current in boats across the North Pacific at a period later that the Crees and Chippeways.

In a considerable number of circumstances the Cree language is near the Chinese; e. g. in the use of 有 *yen* "to have." In Cree we find *u* before consonants and *ut* before vowels. "He possesses a horse" is *utimu*. *Tim* is "horse." The last *u* is "he." The first *u* is "to have" in Cree and in the Chinese of Amoy. In the Chippeway Gospel of John by Peter Jones "I have no husband," Jno 4, 16, is *mind unahbamese*. *Mind* is "I," *nahbam* is "husband," *se* is "not." This negative verb is the same as the *sen* of the Japanese in *arimasen* "I have it not" or "There is none."

The Chippeway word for "spirit" is *ujïchog*, † the Mongol is *chit gur* and the Chinese is *sul*, for *sot*. But *j* and *ch* are *t* and

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* The pronouns used by Indians of Canada are like those of Japan Korea and China while the Dacota pronouns are like those of Tartary.

† We find that *chog* is also the word for "spirit" among the Thibetans of Ladak. Ed. *K. R.*

the Chippeway word agrees in all its consonants with the Mongol. The Cree word for "long" or "tall" is *kinwusu*, the Korean is *kin*. *Su* in the Cree word is "he." It appears therefore that if we meet with Korean words which are not like the equivalents in Mongol, Manchu or Japanese they may probably be found in the North American languages. We are not at liberty to say that the Korean vocabulary is isolated till the languages of Eastern Asia and North America have been searched. Take the Korean *tasat* "five" for comparison. The Chippeway is *nahnum*, the Japanese *itsutsu*. Since *s*, *t*, *n*, *ts* may be interchangeable these may be the same word. The Cree is *neannan*. The Cree word for one is *pazhig* and the Japanese *hito* (for bito) is also one. The Chinese *ni*, "two," agrees with the Cree *nishu* and the Korean *tu* because *n* and *t* are in these languages convertible. Further the *sh* in Cree is a final consonant and it teaches us that the Chinese *ni* and the Korean *tu* have both lost a final *t*.

This inquiry may be pursued throughout the vocabulary. The Korean words I have illustrated are *kin*, "long," *eisye*, "from," *nar*, "sun," *nip*, "leaf," *kariota*, "to cover," *tasat*, "five," *tu*, "two." Of these all but *nar* "sun" may be found in the Cree or Chippeway languages. Let it be noted that our word leaf gives place to *blatt* and *folium* in Europe but recovers its position in Mongol, Chinese, Korean and among the Indians of Canada. Why is this? It is because grammar is later than the vocabulary. We need to take advantage of our recent discoveries in Babylonia, Palestine, and Egypt. Civilization is very old and the reason why such languages as those of the Indians of North America are capable of expressing refined philosophical ideas is that the youth of those languages was spent in Asia where the sun of civilization has been shining for seven or eight thousand years. In the study of Korean therefore isolation of vocabulary should be resigned. All the languages of Asia and North America have been developed as French has from Latin. First there were vocabulary and syntax of natural type as in the sentence "I saw John strike Peter." The order here is that of primeval syntax. Then followed case suffixes, inversions of order, derivation and accidence.

JOSEPH EDKINS.

THE KOREAN ALPHABET.

IN 1892 the Editor of the KOREAN REPOSITORY kindly gave me space to propound the theory that the Korean native character, called the 언문 or *ön-mun*, is based upon the Thibetan character as found in the Buddhist books which abound in the monasteries of the country. The theory was more upon inferences than upon any direct historical statement that had then come under my notice. The theory was attacked in a lively manner by one Yi Ik Seup who had about the same historical data to work on that I had but who could see no similarity between ㅂ and ㅍ or between ㅈ and ㅅ wherein he showed a lamentable ignorance of the laws of the evolution of alphabets excusable perhaps in a Korean. He wants us to believe that the king Sé Jong made the letter ㄱ of that form because it was a picture of the open mouth pointing toward the back teeth, that he made ㄴ of this shape to represent the tongue falling from the roof of the mouth, that he made ㅅ to represent s because by its forked appearance it represents a hissing sound, that he made ㅁ to represent the sound of m because it shows the shape of the lips in speaking it and that ㅇ represents the open throat in pronouncing the nasal ng (though we notice that the nasal ng is made with the throat *entirely closed*, the breath passing through the nose.) It is a pity "ARAISSO" was then in foreign parts.

As I had nothing new to offer in corroboration of my theory it has rested till the present time, when I am glad to be able to cite recorded history is support of my position. There is no printed history of the present dynasty, the *Kuk Cho Po Gam* being but the running court gazette and in no proper sense a history. There are however private histories in manuscript that have been handed down from father to son and which will form the basis of a proper history of the dynasty

when it is compiled. Two of the most famous of these are the 朝野會通 or *Cho Ya Hoé Tong* and the 燃藜記述 the *Yen Yu Keui Syul*, while perhaps the next in order is the 國朝編年 the *Kuk Cho Pyun Nyun.* These books all agree essentially in the account of the invention of the Korean alphabet by Sé Jong in the year Eul Chuk near the beginning of the dynasty. Before I quote the entire passage I must remark that one who says that with the beginning of the dynasty Buddhism was ostracised or violently displaced in any way, speaks "without the book" for we will find that splended monasteries flourished in the city of Seoul for centuries after the beginning of this dynasty, that there were at times magnificent Buddhist processions under the patronage of the king and that it was not till recent years, comparatively, that priests were not allowed to enter the city. The state religion to be sure was Confucian but Buddhism was still a mighty factor in the social life of the capital. It would be easy to cite a dozen cases here if it were within the scope of this paper to do so. But one will suffice. In the days of Kwang Hă Kun, immediately following the Japanese invasion, a Japanese embassy was in Seoul when a splendid spectacular Buddhist festival took place at which the priests, accompanied by music, dragged through the city an image of Buddha in a standing posture. The Japanese envoy thought it desecration to make a standing Buddha and foretold its destruction which took place the next year when it was sent to a country monastery.

In order that there be no possible question in regard to my citation from Korean History I give the exact original and anyone can translate it and verify my rendering. It runs as follows in my copy of the *Kuk Cho Pyun Nyun.*

昔新羅薛聰始作吏讀官府民間至今行之然皆假字而用或澁或窒非但鄙陋無稽而已世宗以爲諸國各製字以記國語獨我國無之御製子母二十八名曰諺文設廳禁中命申叔舟成三問等撰之名曰訓民正音初終聲八字初聲八字中聲十一字其字體倣古篆梵字爲之諸語音文字所不能記者悉通無礙洪武正音諸字亦皆以諺文書之遂分五音而別之曰牙舌齒喉唇音有輕重之殊舌音有反正之別字亦有全淸次淸全濁次濁不淸不濁之差

雖無知婦人無不瞭然曉之中朝翰林黃瓚謫遼東命三問等見瓚質問音韻凡往返遼東十三度

"Long ago in the kingdom of Silla there lived a man named Sŭl Ch'ong. who invented the Yi Du.* Both officials and common people have used it until now. But these were merely borrowed characters and oftentimes the connection between the words was not clear and sometimes the sense became obstructed. The use of these characters was considered low and the meaning was obscure. So King Sé Jong said, "Each nation has its own character with which to write its books but we only have none." So the king with his own hand wrote the Cha-mo† consisting of twenty-eight characters and called it *önmun.*‡

"The king had a special building put up in the palace to carry on this work and he put Sin Suk Ju and Sŏng Sam Mun and others in charge of the work. They were ordered to revise the alphabet; which they did, and published the Hun Min Chŏng Eum. § There were eight characters used either as initials or finals, eight that could be used only as finals and eleven medials. The form of the characters was taken from the ancient Chinese and the Pŏm Sŏ. ‖ There was no idea nor sound that could not be conveyed by this alphabet and there was no obstruction of the sense. The king had the Chinese work *Hong Mu Chŏng Eum* paraphrased with the *önmun.* There were five kinds of sounds; (1) for the back teeth, (2) for the tongue, (3) for the teeth, (4) for the throat, (5) for the lips. He separated light sounds from heavy, simple from complex, and distinguished between clear, less clear and indistinct sounds. Even women could understand it clearly. There was a Chinese scholar named Whang Ch'an living in exile in Yo Dong (Liao Tung) and to him the king sent Sŏng Sam Mun to have the new alphabet criticised and to get suggestions. Sŏng Sam Mun made thirteen journeys to Yo Dong before the work was done."

Several plain inferences may be drawn from this text.

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* The Yi Du means the *official character* because it was invented to make clear the sense of government documents. It consisted of certain Chinese characters which were used irrespective of their meaning, the sound only being used to indicate the endings and connectives of verbs. They were used only in connection with a Chinese text.

† The "child and mother" characters because they were initials and finals, cause and effect.

‡ The "common character."

§ True sounds for teaching the common people.

‖ The Buddhist character which is purely Thibetan.

(1) The *Yi Du* invented by Sŭl Ch'ong in the days of ancient Silla had nothing to do with the *önmun* but was in fact so faulty that the *önmun* was made to supplant it. It has been stated that Sŭl Ch'ong made the first step toward the invention of an alphabet but this is not true for he used nothing but Chinese characters without any modification of their form, rejecting the ideographic significance and making use only of the sound. It is plain then that they had nothing to do in suggesting the form or style of the *önmun* characters.

(2) The alphabet was made from the ancient Chinese and the Chino-Thibetan characters. I think no one will question the statement that the *pöm so* of Korea is the Thibetan by way of China. A moment's comparison settles that. In 1892 I did not have access to the Thibetan character as used in Korea, so went back to the pure Thibetan characters, but the diagram published in the December number of 1892 from plates found in a Korean monastery, shows that the characters are practically the same.

(3) The fact that two sources were used in the formation of the *önmun* refutes the argument, or the imagination, of Yi Ik Seup that Sé Jong made the characters thus because the shapes indicated the position of the organs of speech in framing the sounds. There surely was no suggestion of the position of the organs in making the ideograms of China and the Thibetan, being manifestly derived from the Sanscrit, gives no suggestion of any such idea.

The interesting question arises as to what part of the alphabet was made from the Chinese and what part from the Thibetan. I suggested in 1892 that the Korean vowels have no counterpart in the Thibetan while the consonants are strikingly similar. Let us observe that when the *önmun* was made the consonants and vowels were carefully differentiated. It was called *cha-mo* or "child and mother" and the consonants were the *cha* and the vowels the *mo*. In other words the vowels form the basis and to them the consonants are attached. This confirms the opinon that Korean is essentially a *vocal* language as distinguished from the Manchu, Mongol, Thibetan, Sanscrit, Pali and all Shemitic languages in which the vowels are simply diacritic marks which, in some of them, were originally quite lacking, as in Hebrew and Arabic. It is a mark of the genius of its inventor that he recognized the fact that the vowel is the basis of all speech. It was no blind and slavish borrowing from the Chinese and the Thibetan but a careful selection of useful parts and a remodelling according to a scientific plan and the result is the most perfect because the most simple and com-

prehensive alphabet that can be found. The ancient Chinese characters can easily be the source from which the form of the Korean vowels was drawn, the simple perpendicular and horizontal strokes being the marked characteristic of that form of writing.

In conclusion notice that Sé Jong had the modesty of all great men for he did not trust merely to himself but sent thirteen times to a Chinese scholar in Yo Dong for criticisms and suggestions. And also notice that he was eminently practical in that he arranged the characters in syllables in a triangular form so as to follow the traditions of his people and depart as little as possible from the accepted method of writing the Chinese. In this he was absolutely original.

If the people of Korea had then and there thrown away the intellect-overloading, time-wasting, caste-conserving, prejudice-confirming, indolence-breeding Chinese character and adopted their new phonetic system it would have been an immeasurable blessing to Korea. But it is never too late to mend.

HOMER B. HULBERT.

MEDICAL IMPRESSIONS.

THE work of the medical missionary in Korea does not differ particularly from that in other countries, tho since Dr. Allen pried open the door with that historical lancet, which, by the way, wasn't a lancet at all but a pair of haemastatic forceps, the foreign doctor has had no lack of opportunities or patients in the pursuance of his work.

Having been here only about a year, I am, of course, not as qualified to write of what I shall mention as I hope to be several years from now. At the same time I am not so saturated with the Korean side of the question but that I can look at it with more impartiality.

About the first duty as a doctor I was called upon to perform was to investigate the suicide of Mr. Mackenzie who was possessed of the erroneous idea of the appropriateness of isolation, exile, Korean food and so forth. He was living alone up in Sorai. Notwithstanding that when he shot himself he was out of his head from fever, the evidence still shows that he was a victim to the "isolation-exile" theory.

And the next thing was the cholera. My success at Mo Hwa Kwan won for me among the Koreans the name of the "Cholera Doctor." We have seen among the dozen or so foreign physicians in Korea the "Worm Doctor," the "Impyung (native fever) Doctor" and so forth. Col. Cockerill of the NEW YORK HERALD did me the honor to notice the treatment I pursued, in his correspondence to that paper of Nov 29, 1895. The Seoul readers of THE REPOSITORY are somewhat familiar with the plan of treatment I followed, and which was so successful that I will only say here that salol must be supplemented by the high irrigation of the bowels, with the salt or tannic acid solution, and also by appropriate stimulation and food as the symptoms and condition demand.

Demon-possession is a subject or condition to which one's attention is early called and having for some years been interested in the occult and in psychic phenomena, I have availed myself of every opportunity to investigate such cases. One report-

ed by the natives as being such a case, was found, upon a visit and investigation, to be a fright caused by the incantations, drums cymbals and trumpery. which was preceded perhaps by a slight fever or some other common ailment.

Investigation of other cases by reliable persons has proven them equally fallacious. I might add here that Dr. Nevius' book on this subject is absolutely worthless from a scientific or a medical standpoint, the cases presented, upon which the book is based, being very weak and unreliable. The doctor reports as having seen but *one* himself and that was doubtful.

There may be demon possession here now as there was in the New Testament times but trustworthy evidence is, so far as my experience goes here, certainly lacking. We have and can easily get a mass of testimony on such subjects but it is remarkable how rare the people are who have seen even one such supposed case.

Coming to the common diseases of the country, and my observations are based on the 4000 odd cases of sickness I have seen during the past five months, the one most frequently met with is *indigestion*. This in the great majority of cases is accompanied with, if not the sequel of malaria. My treatment therefore, and it is nearly as successful as salol was in cholera, is a full dose of quinine, nux vomica, and capsicum. A successful extraction of cataract, iredectomy and a few other of the difficult operations on and in the eye have had the result of thronging my clinic with eye diseases. The inflammations are caused mostly by uncleanliness and ignorance, and yet with all it is not much worse than the dispensaries of Europe or even of our own large cities. Seeing so many blind children we wonder there are so few grown blind. Alas! there is a reason. The blind child takes sick and dies. Quite often among the poor and pitiful this child if not blind would be carefully nursed and would live.

We hear much out here of "fever" medicine and "worm" medicine, and "cholera" medicine and "eye" medicine and "cough" medicine and so forth as if we had *specifics* for every disease That's a wrong impresson. We can't practice the art of medicine slap-dash but we must have something or other to meet, as best we can, the conditions confronting us. THE INDEPENDENT by its circulation among all the people of Korea can accomplish more in educating the people up to a standard of cleanliness and thought than hundreds of doctors could. If every mother knew that to get her child's eyes clean by washing them with salt water would prevent blindness we should not see the scores of blind children we do. So talking of eye medicine I firmly believe that we have or know of none better than

salt water. Salt is a valuable drug as chloride of sodium, but as simply salt it is so common we think it useless. It is one of the best antiseptics we have.

The season, covering these observations, being winter, "coughs" were common tho the number of diseases of the lungs, in comparison with the whole number of patients seen, have been very few.

Scrofula and tuberculosis, which are different and yet seem so similar, are common. As foreign physicians we see, of course, the worst and most advanced cases.

The diet seems to favor the formation of intestinal inhabitants, in other words worms, so that is a common affliction. Syphilis and such diseases usually thought to be so prevalent in the orient, have not in my practice been as frequently met with as I thought they would. These diseases being usually easy to cure do not concern us much. But the part or department of medicine in which we exert our best efforts and get the best success is that intimated in the first paragraph of these desultory observations—surgery. Here, as at home, a small operation often creates a reputation for a man which lasts as long as his life. I doubt not but that we can learn much from the native doctor in treating native diseases, but when it comes to surgery and the diagnosis of obscure diseases we possess the advantages of our modern educational methods. We find of course natural "bone setters" and natural doctors and the usual oriental superstition, but many of the vile tasting concoctions possess rare virtues.

It would be a good thing if the physicians here could have a circulating medical society. In other words let there be an organization and each member write a paper on some subject which will interest all and have a number of these circulated from station to station. In closing I cannot refrain from emphasising the fact that we are not here so much as medical missionaries as we are missionaries medical. The system followed in my dispensary and in the hospital more so, of course, is that no patient comes but that he or she gets a religious pamphlet and is spoken to as to the reason we are here. For it is first and above all for the sake of the glorious gospel which we represent.

J. HUNTER WELLS, M.D.

A VISIT TO PYENG YANG AND THE BATTLE-FIELD.

EVER since the great battle at Pyeng Yang between the Chinese and Japanese on September 15th and 16th, 1894, I had an ardent desire to visit this city. I was therefore happy when the Superintendent of the Mission requested me to accompany Dr. Douglas Follwell and introduce him to his work there. Because of the disturbed state of the country, we discarded the overland route on pack-pony and went by the way of the sea. Steamers in Korea are not always running on strict schedule time, for they, like the Koreans, seem to have a good many to-morrows in which to go. After exchanging a number of letters with the agent at Chemulpo, we were informed that if we should be at the port on Monday, April 28th,—no matter what time, morning, noon or night—"we would be in time to take the Pyeng Yang boat." An early start was impossible and the sun had crossed the zenith two hours before we passed thro the gates of Seoul on our way to Chemulpo. Dr. Follwell was astride a bare pack-saddle which he found uncomfortable riding especially when the pony neither walked nor trotted but a cross between the two giving the rider, if I may be permitted to judge from some stray expressions I heard, an impression not at all complimentary to the pony or pack-saddle.

The half-way house was reached at sundown, but we were not tempted to avail ourselves of the comfortable rooms there; we pushed on notwithstanding the rumor that the pass was infested with robbers and at mid-night, tho still Monday, April 28th, we arrived at Chemulpo in "time"—the steamer left the following Friday at six p. m.

We had the pleasure of having as travelling companions the Rev. Graham and Mrs. Lee and their infant son Mylo; Mrs. Webb, the mother of Mrs. Lee, tho not under appoint-

ment of the Board and therefore at her own expense, accompanies her daughter to her distant home in the northern city. Deep down in my heart, I found welling up an involuntary admiration for such bravery and devotion. My good friend Dr. J. Hunter Wells and my travelling companion, young and full of hope, for these I have great respect; but for a woman well advanced in years who literally leaves all to follow her son and daughter to aid them in the great work to which they believe themselves called—for such heroism and self-sacrifice I have unbounded admiration. The heroic days are not all in the past. In the Methodist mission we venerate Mrs. Scranton with whom we have been privileged to work from the beginning of our work. Our friends in our sister mission love and esteem Mrs. Webb. An uneventful and pleasant sail of twenty-eight hours over a smooth sea, tho we recognized the possibility of "Yön-pyüng pa-da, the particularly nasty stretch of water off the coast of Whang Hai province," disturbing the quiet of our gastric regions, brought us to the mouth of the Ta Tong, the largest and as far as I know the most picturesque river in Korea. Up this stream Ki Ja with his 5000 followers sailed and founded Pyeng Yang; down it Ki Jun the last monarch of the first dynasty fled at the arrival of Weiman from the north; against its current as well as against the feelings of the Koreans sailed the "General Sherman" in search of booty only to be burnt to the water's edge under the very walls of Pyeng Yang; on its broad waters Chinese junks carried on their illegal trade during the palmy days of Chinese suzerainty. Up this river, so full of historic interest, we sailed Sunday morning, April 30th. Nung Sampo is passed; its extensive mud flats at low tide prevent it becoming a desirable port; at Chul-do we see a Japanese junk and stop to inquire whence? what? and whither? about it. In company with Mr. Hunt of the Korean customs I had the pleasure of visiting this hamlet nine years ago but as far as my recollection goes there has been no improvement in the place. The shrine on the hill, tho still in the same commanding position, is in exactly the same dilapidated condition it was then. Yet this place is frequently mentioned as a port, mainly, I suppose, because a large river from Whang Hai enters the Ta Tong here. Yuk Po and Po Sam, also discussed as suitable places for ports, are passed and at noon Man Kyeng Dai, five or seven miles below the city is reached and we drop anchor. The rest of the way must be made in sampan. We secure two and are soon off. Instead of going up the Ta Tong we take the Po Do Kang which will bring us to the very gate of the Presbyterian compound.

"Merrily we roll along" for a while; but the tide is turning and slowly running out. Lee full of resource ties a rope to the front boat, Wells and Follwell, always ready for exercise spring ashore and for once at least it may truly be said "the Presbyterians and Methodists of Pyeng Yang pulled together." Follwells's cook and my helper did not see the same reason for alighting when we did and so with becoming dignity they remained quietly in the rear boat to be pulled along by foreigners. All went well. It was great fun for the dog from Seoul to chase Pyeng Yang birds; it was novel as well as gallant for us to pull Mylo, his mother and grandmother and the two Korean women helpers. But the water is running out fast and it occurs to us that by removing the two gentlemen from the boat to the rope much will be gained everyway; at the next bend of the river, and they were as numerous as the tacking courses of a yacht when sailing against a brisk wind, we bow and suggest to the Korean ladies that possibly they might prefer *terra firma* to the monotony of the boat. The sun is nearer the western hills where Lieut. General Nodzu concealed his army than we are to the "outer gate" thro which the Chinese army made its headlong rush on the night of September 15th. Lee is in earnest; the stock of jokes is exhausted; Wells thought long ago it would have been better to have "anchored" and "gone overland." We are now at a place where the left bank is high and the current swift, our ropes are not any too strong to say nothing of our own strength. Lee gives a reluctant consent to my recommendation to "cross to the other side" and he goes into the city on his wheel to call out "the brethren and the school boys." The crossing is made without mishap and again we "pull together," but not long. A sand-bar or something equally efficacious calls a halt; the boatmen tug, lift, pull, grunt, turn the boat round and round, but off the bar she refuses to glide. I now wished I had not been so persistent with my well-meant recommendation, for what will Lee say when he returns with "the brethren and school boys" and finds that I "landed" his family two miles or less from the gate of his compound.

By some ingenuity, which it is not necessary to mention, I managed to keep the river between him and me. Wells has followed his own will and is off "overland." "The brethren and schoolboys" cross the river and Lee begins the landing of his family and baggage. I watch him with anxiety from the high left bank not quite sure whether my help would be acceptable or not. But many hands are assisting him and seeing the determination with which he wades into the water to and from

the boat, I feel quite confident that his is the "perseverance" that wins. The boat is unloaded, the baby and Mrs. Lee are seated in the chair, the boys and possibly a few of the brethren at the front and Lee in the rear slowly and carefully lift the chair and move off. Mrs. Webb follows on foot; we draw a sigh of relief and do likewise. And so some in chairs and some on foot we all reached Pyeng Yang. Or to quote the words of the *Kanjo Simpo's* reporter, Follwell and "an American missionary, (a Catholic priest) Appenzeller, connected with the KOREAN REPOSITORY which is issued monthly by this Catholic priest, arrived at Pyeng Yang and went to the church place inside the west gate which had been prepared." From these words one may have his doubts whether the Church place was "prepared" or the West Gate, and to relieve the mind of any anxious friends I may say we went to the "Church place." Here we found a small company of twenty-five or more men and boys assembled for the evening service. We had the good fortune to have a fire a few weeks before which burned down a few straw huts in which our faithful helper Kim lived and he was thus compelled to move "up higher" into the tiled house. It was eight o'clock when we reached the house and I knew that to attempt to extemporize a supper and then hold a meeting was out of the question so we held the meeting at once and took our frugal repast afterwards. Single-handed and alone this devoted brother Kim by his zeal and devotion had gathered around him a company of earnest worshippers and it was a genuine pleasure to meet them.

The next morning we indulged our curiosity to see the famous battle-field of Pyeng Yang which will for years to come be the chief object of interest to the visitor.

In his admirable article on the battle-field, in THE REPOSITORY for Jan. 1895, Mr. Lee wrote an account of his visit and gave his impressions why the Chinese failed to hold the city. The forty days between the arrival of the hosts from the north and the decisive conflict, it seems to me were well and certainly industriously spent in erecting defenses and that not too much was attempted. All prominent places were occupied and fortified. The numerical strength of the Japanese army, according to Mr. Jukichi Inouye in "A Concise History of the War between Japan and China," was about 16,300; that of the Chinese probably about 15,000 so that the odds were decidedly against the Japanese when we consider the natural strong-hold of Pyeng Yang.

Our first visit was to the south of the city. Here there is an extensive plain unbroken save by the "earth wall," built, it

is said, 3000 years ago by Ki Ja. This wall extends down the right bank of Ta Tong river for three or four miles, then runs westward bending round toward the north, following at perhaps half a mile from it, the general course of the Po Do river, and ending at the foot of the hill on which is the grave of the founder of the civilization of Korea. A short distance from the present city wall, possibly a little less than a mile, is what is known as the "middle wall," also made of earth, and the erection of which is likewise attributed to the celebrated statesman from China. These walls have become natural barriers and no doubt entered largely into the plan of fortifications made by the Chinese. In this plain and on the ridges outside the west gate, a number of mud forts were built. In every case, as far as I was able to judge, the site chosen was a good one. And as a further defence, a new mud wall, ten to fifteen feet high, beginning at the ridge of hills above mentioned, but beyond the ancient "middle wall," was thrown up, running eastwards to the river. Mud walls to the right, mud walls to the left, mud walls in front—enough in height and extent to shield every brave who crossed the northern frontier.

On the left bank of the river where, under Major-General Oshima, the heaviest fighting was done, there were seven mud forts, each sixteen feet high. The Chinese under Generals Yeh and Mah defended these forts with such energy that the loss was heavy on both sides and they finally fell after fighting for nearly ten hours.

If it is true, as has been stated, that the Chinese troops were armed with larger and perhaps better guns than their assailants, then it seems to me their disgrace for not successfully holding back the forces under General Oshima on the east side of the river and those under Lieut-General Nodzu beyond the banks of the Po Do river, is of the deepest dye. The Chinese Generals clearly thought of the possibility of an attack from the south and south-west. But if this impression of the defense of the city on the east and south sides is correct, and I give it simply as an impression, what words will properly express the disgrace, disloyalty and cowardice, when we come to view the natural and artificial fortifications on the north side of the city.

We spent an afternoon on this part of the battle-field. At the east gate we took a boat and had a most delightful row for a mile or more up the stream. The right bank, on which the city is situated, is so steep and high that no one save perhaps a Wolfe who marshalled his army on the plains of Abraham would think it worth while to make the attempt to scale those heights.

Leaving the boat we commenced the ascent, from the river, of Mt. Peony or, as the Koreans call it, Moran Pong

The stone wall which had stood there for decades and possibly centuries was raised a foot or two by the addition of earth. After a hard climb we reached the top. The stump of what no doubt was the pole from which floated the Dragon flag still stands in the center of a high circular fort on the very top of Mt. Peony. This is the highest point of land in and about the city. The view from it is extensive and attractive. Looking straight up the river for a mile or more you see the "inn" where the Wonsan column first emerged after its quick march from the eastern port; on the other side, in the main branch of the river, is an island whose inhabitants, unable to secure boats to flee, could do nothing but in dumb fright watch the conflict between the hostile forces; further east and a little down, there lies against the blue sky the ridge of hills occupied by the forces under Oshima; immediately before you as you again look up the river you see the outer forts built on ridges covered with scrub pine and underbrush, and running westward over towards the Wiju road; this underbrush the Chinese failed to cut down. Turning still further westward you look down upon an extensive fir grove preserved with great sacredness because of the tomb of Ki Ja. Beyond this grove and on the other side the Wiju road is a plain miles in extent and across it the Chinese army retreated. An advancing army could ask for no better shelter than this underbrush and these fir trees. It was well the Chinese did not cut them down, for the result of the conflict, while it might have caused the Japanese a few more lives, would not have been changed, in all probability. But as one stands on the summit of Mt. Peony he is amazed at the daring and pluck that drove the occupants from this almost impregnable position.

We visited the tomb of Ki Ja. All around the grave and in the buildings on the hill are the marks of bullets evidently fired by the Japanese as they advanced upon the north gate of the city.

The defense of the city was a sham and a disgrace to the Chinese. It is little wonder that with the defeat and retreat from Pyeng Yang went their courage and loyalty, if they ever possessed these qualities, which may well be doubted. There are times when a brave soldier may retreat if not with honor at least without disgrace, but that time was not on the night of Sept. 15th, 1894, when the braves from the north fled pell-mell from this city which they should have held against their enemies for weeks and even months.

The visitor to Pyeng Yang, seeing the desolation and sufferings wrought by fire and sword, cannot keep back the questions, What was it all for? What great principle was involved? Why this loss of life and property? The once bustling, stirring, man-defying and heaven-defying city, sits in her ashes, subdued and conquered. Whole hillsides once covered with straw huts and swarming with inhabitants have nothing left but charred walls. The owners fled the city, and have neither money nor ambition to return. Still it was pleasant to see new thatch or mud walls here and there. On the boat back to Chemulpo I fell into conversation with an old gentleman who had a home in An Ju—fifty miles north of Pyeng Yang. The ruthless Chinese pillaged and burned this city as well as other places on their route and my friend lost everything. "Will you move back again to An Ju?" "Why should I? I have a small place in the country where I can live." It was not what he said so much as the way he said it. He no doubt represents a very large class of sufferers, tho all were probably not so fortunate as he to have a small place to flee to. The questions however remain unanswered. Your sympathies are wholly with the Koreans. They suffered more at the hands of their would-be defenders from the north than from the Japanese, who were scrupulously careful not to molest private citizens.

H. G. A.

EDITORIAL DEPARTMENT.

THE MEMORIAL OF THE MINISTER OF EDUCATION.

REACTION against the reforms introduced into Korea in 1894 has begun to set in. It was not unexpected. With the gradual return to power of some of the leaders of the Conservatives, their influence was sure to be felt and their voice to be heard sooner or later. Korea did not take kindly to the reforms proposed, and as for *Kaiwha*—civilization—it is a long time since we heard the word mentioned seriously. The Conservatives were driven from power by force of arms. They have not undergone any change of mind or heart since. According to their way of looking at the Government, there has been none from the day they were unceremoniously put out until the present and they propose to begin where they left off two years ago.

The mouthpiece—we can not say leader—of the Conservative party is the Minister of Education, recently appointed.

Before accepting a position in the Cabinet he memorialized the Throne. THE INDEPENDENT of the 6th inst treats the subject editorially and says:

"The Minister of Education, Sin Ki Sun, has memorialized the Throne to the effect that the adoption of foreign clothes by the soldiers, policemen and Government students and the cutting of the hair is the first step toward making them barbarians; that the use of the *unmun* and the adoption of the western calendar is the first step toward throwing off the yoke of China, that the new regulations for the Cabinet, giving them freedom to discuss public matters, deprives His Majesty of some of his power and encourages the freedom and liberty of the people. These were things contemplated by the former traitorous Cabinet. He has been appointed Minister of Education but he cannot perform the duties of the office so long as the students have their hair cut and wear foreign clothes. The use of the *unmun* is the act of a beast and is like going into the fire with powder, and is the beginning of the destruction of the government and the venerable Chinese classics. He therefore hopes His Majesty will dismiss him from the Cabinet."

The Minister in his zeal has probably overstated the platform of his party, but that he and those for whom he speaks are opposed to the things here-in mentioned there can be little or no doubt.

Right or wrong this party is consistent for they never did and are not now making any pretense to sympathy with the reforn s proposed or with the opening of the country. To them the introduction of any change in dress or hair not approved by China is a matter for sincere regret; the use of the native script means the extension of knowledge and this is dangerous: the discussion of political affairs by the officials first is sure to be followed by a discussion of the same subject by the people and this does violence to the ideas and prerogatives of the ruling class; the adoption of the Gregorian calendar removes the prop of China, tho they do not seem to know that China has recognized the independence of Korea, and in consequence of the war with Japan has lost her prestige in the family of nations, and that her power now is nil.

The King received the memorial but made no reply to it. The Minister who in accordance with the rules of propriety waited outside the gates of the city for an answer, was commanded by the King to come in. He obeyed and has assumed the duties of his office.

One of the very first official acts he did was to issue an order in reference to the progressive spirit in the government schools. Ever since the war, young Korea here in the capital at least has been subject to violent attacks of the military fever. Even the street urchins form their fellows into line and drill them. The head Master of the Royal English School secured the services of the drill sergeant of the English Consulate guard for the past three months or more, and the young men in that school received daily instruction in physical exercise. They made commendable progress; they appeared in their uniforms before His Majesty on May 25th and went thro the whole exercise so well that the King "was very much pleased with them." This recognition greatly encouraged the teachers and pupils and they continued their studies and drill with renewed zeal and enthusiasm.

A little less than three weeks later, the new Minister of Education, abolishes all this. From *The Independent* we learn that "He told his officials that Sunday was no use and was not to be observed in his Department. The officials thought otherwise and with great good sense declined to put in an appearance on the day of rest." One the 9th of June, His Excellency issued the order above referred to forbidding the wearing of European dress at all, but that at the time of physical exercise the costume Korean soldiers used to wear might be substituted, but its use must be strictly limited to the drill hours and may not be worn outside of the school. Any violation of this order will be visited

with heavy punishment on the students, and what is the most remarkable part of this order is that the teacher second in command will be dismissed for any violation of it. Why the head Master escapes puzzles us, but we cannot discuss that now. The order was to take effect at once, but we learn it has since been modified, not to go into operation for a fortnight, by which time the summer vacation will have begun. When the schools reopen in the fall, no one can tell now who will be Minister of Education.

This new order stirs our morning contemporary to write a second leader on this subject. "Let it not be forgotten that the adoption of foreign clothes by the soldiers, police and Government students, and the cutting of the hair, was in loyal obedience to the commands of His Majesty. The Minister is wrong, thoroughly, radically wrong; wrong from beginning to end, but we are willing to believe that he drew up his memorial without due consideration—perhaps more at the instigation of foolish friends than at the suggestion of his own mind."

Sin Ki Sun, the Minister who for the time being has thus been brought into notoriety was known in 1884 as belonging to the progressive party and because of actual or supposed connection with the *emeute* in December of that year was banished to the island of Quelpart. Here he remained until the overthrow of the Conservatives in 1894 when he was pardoned and recalled and was Minister of War from May to July last year. For about a year he is supposed to have been working with the Conservatives who have made him their mouthpiece.

The efforts of the Minister of Education to stem or throttle the new spirit growing up here can only be partially successful at best. Quite a few Koreans, especially among the students of the several schools, are cutting their hair a second time and that too at the very time when such an act is the "first step towards barbarism;" with a lively tri-weekly published in the native script and widely read by all classes, the common people will begin to *think*. This and not the use of the native character, is the real cause of alarm of the Conservative party. The concern for the Royal prerogative may be true or feigned, but the discussion of public questions by the Cabinet will be one of the most effectual ways of breaking up the intrigue for which this government has an unsavory reputation. A little opposition may be good. The country however must not be allowed to go back to the corrupt and corrupting ante bellum times.

"Not Unbiased."—This is the charge the LITERARY DIGEST, in its issue of April 18, makes against us. Our February

number evidently reached the exchange table and the writer without digesting the policial contents began at once to write on "An Asiatic Problem in Korea" in which are found some astounding assertions. A part of our prefatory editorial note, in which we said that the results of the King's flight to the Russian Legation could not but be farreaching; that while it placed him at the head of his Government he had nevertheless to seek the friendly protection of a foreign flag, is quoted. The writer then adds. "THE REPOSITORY unfortunately is not unbiased. It is violently opposed to the Japanese. It does not even mention the massacres of Japanese residents, altho they are well authenticated by the Japanese official press" It is perfectly correct to say we did not mention these "well authenticated massacres" because we limit ourselves in such things to occurrences of the past. These massacres about which our contemporary is concerned were nearly or quite all committed after the issue of the number from which the extract is taken. There were a few "uprisings" before Feb. 11th and that was during the time when "the Reform Party, who were accused of murdering the Queen" were still in power.

As to our being "violently opposed to the Japanese" we are quite sure that a cursory examination—a digest if you please—of our second volume will show conclusively that we were not only not opposed but in hearty sympathy with the reforms proposed by the Japanese Government thro her distinguished statesman, Count Inouye. The Eastern press, which seems to have read our pages more closely than the *Digest*, recognized this position of THE REPOSITORY. We are frank to confess, however, that we lost caste with the *Kanjo Shimpo* and "the half educated youths who purvey scandal from the gutters of Seoul" and call themselves "Correspondents to the Japanese papers," because we refused to keep silent when the Queen was murdered and "the Radical Ministry" climbed into power over her dead body. And it is the utterance of these men the *Literary Digest* quotes as authority on Korean politics and the conduct of "Christian foreigners." We made a few translations from the *Kanjo Shimpo*—these are quoted but no credit given—never dreaming that they would or could be regarded in any other light than inflammatory, seditious and traitorous. They were so regarded here not only by foreigners but by Koreans as well. The passage that gave special offense to all alike was the suggestion in reference to the appearance of a "patriotic man in the name of great principles and the royal house." The same dullness of comprehension is manifest in the sentence, "The *Kanjo* also upbraids the Christian foreigners for assisting the Conservatives while they boast of Christian civilization." One would

think from the comments of *The Literary Digest* that "Christian foreigners" were the main agents in the overthrow of "the Radi-Ministry" and that they headed the mob that killed and mutilated the dead bodies of the two Cabinet Ministers in the streets of Seoul on Feb. 11th. Evidently the powers of *The Digest* to "digest" Korean politics need toning up or more serious blunders in reading plain accounts will follow.

We also notice the YORODZU CHOHO sends off a pyrotechnic on the indemnity question. The whole heavens are ablaze with its rhetorical flashes. The objects of its wrath are "the anti-Japanese foreign press of Yokohama and Kobe (who) quote with much gusto certain passages in recent numbers of the SEOUL INDEPENDENT and KOREAN REPOSITORY relating to the Japanese claim for the murder of Japanese by Koreans." In the estimation of the *Yorodzu* the opinions of "our Korean contemporaries are not of a kind calculated to shake the world, and that they should write with prejudice or in a manner detrimental to Japan and her interests, was and is a foregone conclusion." Possibly so. But the arguments put forth by the *Yorodzu* surely "are not of a kind calculated" to do anything but afford amusement to foreigners. The editor proves, at least to his own satisfaction, "that by every law human and divine Korea should be a suppliant at the feet of Japan," because forsooth, Japan did not collect past indemnities to the utmost farthing, and condescended to loan the Korean Government money several times, but was careful to secure a good rate of interest. As for "trade" that is always mutual and we are sceptical enough to hold the opinion that Japanese merchants are here from other than purely philanthropic motives.

"Japan's intervention," to take up the second point, was of the "noblest, most enlightened kind. Her course of action has been and still is one of unparalleled unselfishness. The 'present disturbed condition of affairs in Korea' is attributable to Japan's intervention only in so far as a misguided and wicked man might grow still more violent when a virtuous and benevolent man tries to save him from inevitable destruction." The Korean, right or wrong, wise or foolish, seems ready to risk his chances of the "inevitable destruction rather than the patronizing, self-imposed help of his "virtuous and benevolent" neighbor. With broad-minded statesmen like Count Inouye and the late Minister Mr. Komura, to plan and direct affairs in Korea it has seemed and still seems to us that the supremacy of Japan in Korea means progress, reformation in the Government, protection of life and property and the prosperity of the people as a whole. Believing in the progressive spirit of Japan and that she would give the same spirit to Korea,

we were not averse to the general upheaval in 1894. Affairs here could not well have been worse. A change of masters was desirable as it opened the possibility of an advance. But when we are told months afterward that "the assassination [of the Queen] had, for years, been a foregone conclusion," and that——"loath as we are to say it – she finally met with her merited fate," we are at a loss to find words that will properly express our feelings. This is justifying murder and it is this kind of talk that keeps people from again reposing that confidence in Japan, as far as her relations to Korea are concerned, they would only be too happy to repose.

"Korean Civilization."—The Rev. Jas. S. Gale, notwithstanding the arduous work of seeing an unabridged dictionary of the Korean language thro the press, finds time to write for the papers. In the JAPAN MAIL for April 18th we find an admirable article in the editorial columns, by him, on Korean civilization. In his usual direct and pungent style, Mr. Gale pitches full tilt into his subject.

"To the mere looker on, Korea's civilization is a mass of unintelligible corruption, the existence of which he is unable to account for. It seems to have no redeeming feature unless we except its musty age. Those acquainted with the Korean people know they are not an inferior race. In intelligence they seem to be quite equal to any, providing the conditions of life be the same. Hence we conclude that some most powerful force must have been at work to bring them to their present condition."

This force he finds in "p'ung-sok" or established custom and to this source he traces the shortcomings of the Koreans. Portrayal of the equal distribution of property is perhaps overdrawn and yet it is worth quoting.

"The poor may come and feed off the rich until matters adjust themselves to a common level. Servants make what use they choose of their master's property. We call it squeezing and sponging and condemn the practice unconditionally, but not so the Korean. The host must feed all comers, free if necessary, until he is reduced to a condition of like poverty, then he goes and lives off some one else. That has become a part of their life; no one is surprised at it and no one lifts his voice in condemnation of the practice. Such being the case, if we find no rich we certainly find no beggars in Korea. All are well clothed, well fed, and work less than in any other country in the world; an ideal system, we should think, for single-taxers and communists, for the people partake of the blessings of God evenly, no one daring to interfere with this ancient and much respected custom."

In trying to find a sufficient cause for the general indolence so noticeable in Korea, instead of attributing it, as we think more correctly to the general insecurity of property, and therefore to the lack of incentive for work, he lays it to the influence of the teaching of the Sage of China.

"Every Korean, even to the coolie, tries as far as possible to live out his

Confucian notions, to sit as the center of a circle of influence, talking rather than working, for the sum of Confucian teaching in Korea is—sit as the ancients sat, and talk as the ancients talked. Manual labor of any kind is utterly ruinous to their idea of the fitness of things. Hence the indolence and indifference of the Korean, condemned by the outside world, are not the diseased result of another condition, but are an effort on the part of the natives to fulfil their high ideal. They are charged with having no idea of the value of time. Within our small span of seventy years we are in a constant rush to do if possible an eternity of work, while the Korean sits composedly, and talks, and leaves what he has to do until to-morrow. Why? Because he has so many more to-morrows than we. Death does not end earthly life with him. He lives on in the tablet, joins the family circle at each gathering, inhales the sacrificial food and presides over occasions of importance just as when he lived. Such being the case, what meaning would there be to him in hurrying?"

One is tempted to ask why "Confucian notions" when lived up to in China produce an industrious if not altogether cleanly race, and in Korea a race whose "effort to fulfil their high ideal" results only in that indolence and indifference so unreservedly "condemned by the outside world." The absence of architectural beauty in their dwellings is attributed to the same omnipotent influence of "established custom." The writer next takes up a subject that is among the very first that makes an impression on the visitor to Korea. Hear him.

"How filthy they are! People at home as filthy in their habits would be exiled from all decent society and rightly so, but the Korean is not a free agent like the people of the West. He must swallow even filth when offered him by the iron hand of custom. The mourner grovels in the dust and goes unwashed as a mark of his degradation, for a man considers it a personal sin that his parents should die. The more faithful he is the more will be seen the uncleanness that marks his humiliation. As the faithful son is the very highest ideal of Korean life, need we wonder that a certain modicum of squalor has mixed with all their ways."

Lack of partiotism—and it has been held by some that the word is a blank to the Korean—may be accounted for on the same ground. We wonder if Mr. Gale had any secret communication from the Minister of Education, Mr. Sin, when he wrote

"that no subject shall in any way by word or action interfere with affairs of State, neither shall the King leave his palace and enter the homes, or, in any unofficial way, take an interest in the affairs of his people..... The Government of the country he leaves to the King and officials, who are permitted to squeeze their revenue from him up to a certain point, a point, we may say, clearly defined as in any law on our statute books."

The article concludes with a strong setting of the influence, not for good by any means, of ancestral worship. Instead of making his home the center of all attraction, the one place where all interests are common, he has transferred it to the grave of his dead and around it

"their interests circle, as much as do ours about the home. The ancestral

grave is measured off, and cut and dug with exactitude, is sodded and re-sodded, is raked and combed and brushed, is bowed over, spread with food, sprinkled with tears, entertained with wailings, made long pilgrimages to, treated as sacred, in fact is a much dearer spot to the household than is our family fireside.

"Over and above all this, broods an atmosphere of ancestral spirits, demons, and goblins, all of whom have to be propitiated and kept in good humor, else there is an end to earthly prosperity. Thus custom like some hypnotic spell holds the country fast. Break the spell, and you have as energetic, as diligent, as clean, as intelligent, a people as is to be found anywhere. Behold them when the spell is on, and you have the most hopeless race alive."

The Summer Vacation.—Korea is a pleasant country to live in. Seoul is a pleasant place to live in—ten months in the year. July and August are excepted. Where shall these two months be spent? We take it as the concensus of foreigners generally that it is well to spend these months away from the filth and malaria breeding capital. In these months we have the rainy season and the dampness of the atmosphere brings with it corresponding weariness, general prostration and frequently severe sickness. In times of cholera or other epidemics absence from the Capital becomes almost an imperative necessity.

But where shall one go when he leaves his home? This is a perennial question and its solution is not in sight. There are "cool sequestered places" in Korea, far from the madded crowd, we doubt not. But where are they? And if you have found them how can you get to them? Mr. Miller in his interesting series of articles speaks of several places up the Han river and of one on the eastern coast as being potentially desirable resorts to spend the warm months of summer. Until there are better means of locomotion than the chair on land and the scull on the river, there is no use discussing these places. The northern and southern fortresses—Puk Han and Nam Han—have been visited. At present both these places are the property of royalty and therefore not available. But should they become available, we doubt not an attempt will be made to make summer resorts in one or both these mountain fastnesses. And when we get our Seoul-Chemulpo rail-road built and good and ample hotel accommodations in the port and in the Capital. we shall feel that we are in a position to invite people from China and Japan to breathe the pure invigorating air and enjoy the splendid scenery of our mountains.

Fusan and Wonsan have advantages but at present lack of proper hotel accomodations prevent people going there.

We are sometimes tempted to wish some leader among the missionaries would inaugurate a sort of Summer School, Re-

ligious Conference, Congress or even a camp-meeting. Our summers here are excruciatingly dull—tho the war in '94 and cholera in '95 gave us variations. Can not some one start up something that will give us something to look forward to with pleasure? We spent a few days last August in Puk Han and felt then that there ought to be some religious gathering for mental stimulation and spiritual improvement.

We are not unlike the little fellow in school who when asked what he was doing there said he was "waiting for school to let out." We are waiting for summer to be over. Perhaps this is unavoidable just now, nevertheless it seems to us that among so many missionaries there ought to be some gathering for mental and spiritual improvement. In this connection we note this is urged in a paper read at the Fourth Conference of the Officers and Representives of Foreign Mission Boards and Societies. The writer says, "Let conferences be held for mutual quickening and edification. If in our own land, in surroundings so favorable, such retreats prove beneficial, are even considered necessary, of how much greater value must they be in non-Christian lands, especially in the newer fields in which the sustaining influence of Christian sentiment is not yet felt."

The Japan Mail of May 16th, in a kindly reference of nearly one column to our April number is impressed with the statement of Dr. Jaisohn that the Korean Government could profitably dismiss two-thirds of the men now drawing salaries as officials. "Very likely he is right. But right or wrong, his courage is admirable. Fancy the pluck of a man that pens and publishes such views in the capital of Korea as she now is!"

In noticing our remarks on the trials of those persons charged with complicity in the murder of the Queen and the absence of torture and other abuses, the editor says, "Considering that, at a date not more remote than last December, most cruel tortures were employed at a political investigation in Seoul, this new departure is much to be applauded, and if, as is asserted, the credit of effecting it belongs to Mr. Greathouse, we offer him our sincere congratulations."

As to the appointment of Dr. McLeavy Brown to have "oversight" of the Korean exchequer, the same excellent authority is "inclined to doubt that Mr. Brown will find any large opportunity to be useful," and that "if Mr. Brown's tenure of authority depends upon the life of the present Cabinet, he will hardly have time to accomplish much." This may prove to be true, but in the meantime by his steadfast refusal to endorse every bill that comes along, we are inclined to think not a few Koreans are of the

opinion that there is a new hand in charge of the treasury. The average "royal grave keeper" and "chusa," while perfectly content to draw a monthly competence without giving any service for it besides his time does not seem to find as much "interest" in these offices since the advent of Dr. Brown as formerly.

CORRESPONDENCE.

To The Editor of
"THE KOREAN REPOSITORY."

DEAR SIR.—

I am at a loss to know just what the Editor of THE CELESTIAL EMPIRE, in the issue of Jan. 17th, 1896, means, when, in a review of the Dec. 1895 *Repository*, he says:—"Without adopting in its entirety English spelling, the *Repository* might follow the best, instead of the worst American leads." One would seem to be justified in assuming that some definite method of spelling adopted by the *Repository* is attacked and not slips of the pen. If this assumption is well founded the *Repository* may be able to infuse a bit of modern orthographic life into the columns of *The Celestial Empire*.

The only instances of departure from the ancient standards of orthography, noted in *The Repository*, are the following:—tho, for though; altho, for although and thro, (the writer prefers thru, the form adopted by the American and English Philological Societies) for through. There may be other simplified forms used but they are not recalled now. It must be the above or similar simplified words that called forth the criticism of the *Celestial Empire*.

To show that these are not the "worst American leads," THE INDEPENDENT of New York is cited,—than which no periodical published is a better standard of excellence in its entire make-up.

This paper does not adopt thru, but it adopts about seventy five other simplified forms. An Editorial in *The Independent* of Nov. 28th, 95, entitled "A simplified Spelling" well repays careful reading. The Editor of *The Independent* makes no effort to keep pace with the American and English Philological Societies. The rules adopted by these Societies cover about 1500 words, while some words that can be brought under no rule, such as,—tho, gard, receit, nine, frend, similar, &c. are thrown in.

Mr. Editor, you are not following the worst leads of the West. You are taking the best lead of the East.

The Repository is the pioneer of simplified spelling in the Orient. Go on. You have back of you the Philological Societies of America and England. You are in scholarly company. May the half-dozen simplified forms that now find place in *The Repository* be speedily added to until the list be as long or longer than that accepted by *The Independent* in the Editorial cited.

* * *

SEOUL, MAY, 13th, 1896.

[We noticed the criticisms of *The Celestial Empire* and commend the above to the editor of that paper. The simplified forms of spelling we adopted are given in the columns of "Webster's International Dictionary," "The Century," and "A Standard." If these are "the worst American leads" we confess ignorance and await enlightenment. We may remark in passing that the Royal Geographical Society, The United States Board on Geographic Names, "The Century Cyclopedia of Names," and "A Standard Dictionary" recommend the spelling of Korea with a K, which with becoming modesty we also commend to our contemporary. Ed. *K. R.*]

LITERARY DEPARTMENT.

THE GOSPELS AND ACTS IN UNMUN.

MR. BAIRD in his careful review of the gospel of Mark, in speaking of the size of type used, turns aside and uses these forcible words, "A recent copy of the last version of Luke stirs me to a vigorous protest against the possibility of any more gospels being given us in such crowded type. It will not do. The Koreans will not read it." Dr. Vinton likewise in a former number takes occasion to say that "the current issue of Matthew's and Luke's gospels is not all it should be. Few purchasers are found for them, and none whatever to commend them." We like the frankness of these brethren. They are entitled to an opinion. We think, however, their opinions will need revision before long. Dr. Vinton tells us few purchasers are found for them, but we must remember that only a few month's ago, 1500 copies of these same books in single volumes with the exception of Luke were put out. These were patiently waited for and naturally sold promptly. The demand is to some extent supplied and this would account for the few purchasers. In the next place the size of type in the books criticised is exactly the same as that used in the first edition. The pages however are not alike and in some respects we prefer the latter. We have the four gospels and Acts bound into one handsome volume and find it most convenient. We showed it to a Korean and he was much pleased with it and commended it heartily. He was more pleased at having five books in one volume, probably, than at the mechanical part of the book. As to the "crowded type," we prefer it to the other. The eye takes in a whole word at once without having to run down half a line to find the last syllable. Our printers or publishers must devise some means to get more type on a page than they have done heretofore. The whole scriptures must be brought into a compact volume and all printing done thus far shows that radical changes must be made before this can be done. We are however in sight of a single and portable volume of the New Testament. If however the crowded type so heartily condemned by these brethren should be rejected and the spacing of the first edition be resumed the volume would become unwieldy. It is probable that even smaller type than the present will have to be used. The words will then have to be spaced. But the spacing thus far done, and we have THE INDEPENDENT specially in mind and one or two other books, must be changed. It is too large. Before many years foreigners will have ceased to print books that are not spaced. The trend is that way now.

Se-Quo-Yah, the American Cadmus and modern Moses, by GEO. E. FOSTER.

We have received a copy of the above book from the author and find in it a valuable addition to American Indian literature. The book deals with the

life and labors of a half-breed Indian of the Cherokee tribe and begins back in the times when that people still occupied a portion of the present state of South Carolina. The most striking part of the book is that in which the author gives an account of the invention of the Cherokee alphabet and he claims that it is the only alphabet in the world whose author is known. The readers of THE REPOSITORY are aware that this is a mistake for the circumstances under which the Korean alphabet was made are almost as well known as those under which the Cherokee alphabet was made. and is in fact more remarkable in that while Se-Quo-Yah had a phonetic alphabet, the English, to start with and to copy after, the idea of pure phonetics seems to have been original with Sé Jong Tai Wang. With the English alphabet as a basis Se-quo-ya made out a syllabary, in fact, including all the syllables of the Cherokee tongue. In other words he went from the less involved to the more involved form. The trouble was that in English he had not a pure phonetic system, for the English alphabet is notoriously complicated and it was the effort to get an exact system that made him make out a syllabary. On the other hand Sé Jong had nothing but the ideograms of China and the incongruous mixture of the Thi etan books to work upon and from them he worked out a system of wonderful simplicity and phonetic form with only twenty-seven characters in all; and it seems to us that the genius displayed first in originating the idea of a phonetic system, second in reducing it to so few characters while still retaining so great phonetic power, surpasses that of Se-Quo-Ya in making a syllabary by the use of English letters modified in their form. But he was, nevertheless, a wonderful man and one of whom the Cherokee nation may well be proud. We have read the book from cover to cover with great interest, acknowledging mentally nearly all the strictures the author makes on the treatment of the Indians by the American government.

OFFICIAL GAZETTE.

(Compiled from *The Independent*)

May 16th Edict.—It has been the custom to send in a resignation when one official has been criticised by another in a memorial to Us. But this is not the time to observe these useless ceremonies, therefore, hereafter the officials should not send in resignations on account of criticisms of others.

May 29th. By a special edict the Minister of Royal Household, Yi Chai Sun, and the Governor of Seoul, You Ki Whan, have been fined three months' salary, on account of their improper conduct near His Majesty's apartments in the Russian Legation. [We understand the "improper conduct" was in reference to the reception of money for offices given. Ed. *K. R.*]

June 2nd. Public school teachers appointed, one in Kong Ju and one in Pyeng Yang.

June 6th. Yi Wan Yong, Acting Minister of Education resigned.

NOTES AND COMMENTS.

Heavy rains from the 17—19th of this month.

Rev. C. F. Reid, D. D. Superintendent of the Southern Methodist Mission arrived in Seoul May 23. He expects to bring his family from Shanghai next September.

Rev. W. B. Scranton baptized 36 men, women and children at the Sang Dong chapel on May 24. While in Wonsan, a few weeks before, he baptized 19, the first fruits of the Methodist mission in that place.

M. Colin de Plancy, who was the first French Commissaire, arrived in Seoul last month and again resumes the duties of the office he has already held several years.

A live baby tiger at the Russian Legation. This is not a figure of speech but a statement of fact. The cub was caught in the north and brought as a present to His Majesty who in turn passed it on to the Legation.

Mr. Baird in a note from Tai Ku says, "We find life here among the Koreans somewhat uneventful—at least as far as interesting news is concerned. Mrs. Baird and the baby are with me in our own quarters which are purely Korean everywhere."

The seclusion of the women in Korea is only partly theoretical for if there was a law it seems to have gone into innocuous desuetude. Towards the end of May the ladies at the Ewa School in Chong Dong opened their gates to all who wished to come and "see"——657 came.

There was a fire on one of the Royal Graves on or about the 8th inst. From May 15th to June 15th the *Gazette* announced the appointment of some eighteen "Royal Grave keepers." We do not pretend to be acquainted with the duties of these officers of the Crown, but it would seem that the royal dead should not lack for attention.

"The students of Pai Chai School are looking well in their new caps and uniforms. They seem to be proud of their new dress and all regret that they did not adopt it sooner. They are drilled by the Sergeant of the U. S. Marines who comes over every afternoon and trains them. Long live Pai Chai."—The *Independent*, June, 16th.

The following note we regard as treating the REPOSITORY squarely and publish it in full as a gentle reminder to others who may be so fortunate as to have similar good news to communicate to us: Kun San, June 11, 1896. "With greeting to the REPOSITORY announcing the birth on May 18th of W. M. Junkin, Jr." Our hearty congratulations and long life and usefulness to W. M. Jr.

The Methodist Mission has a book-store at Chong No. A handsome building in Korean style of architecture forty feet long and sixteen feet wide was erected this spring and formally opened on the 8th inst. A full stock of religious books is held, some secular, mostly in Chinese and a few English books which will be increased if there is a demand for them.

Yung Eun Moun—Gate of Welcome and Blessing—outside the West Gate, was torn down in the early spring of 1895, the huge stone-pillars alone remaining. On these remains the King has decided to erect another arch to be known as Tong Nip Moun—Independence Arch. We rejoice at this decision of His Majesty. Let the Arch be erected aud may the real independence of this country he placed on as firm a foundation as are the side pillars of the arch.

Last year the foreign residents in Chong Dong met in public meeting and decided to do some street repairing on their own responsibility. Their example was immediately followed by the Japanese residents in Chin Ko Kai. During the fall the Korean government repaired part of the thoroughfare between the south gate and Chong No. The Budget appropriated $15,000 for street repairs and we are happy to find the money is being used for this purpose. The New West Gate street is widened and graded; the squatters on "Furniture street" have been notified to be ready to move.

"The first year of foreign service of the missionary is usually spent in studying the new language, getting accustomed to new hours for meals and theorizing on questions of mission policy. This latter business is fraught with peril. He is not advanced enough to work off by practical exercise in the field the effect of his mighty cerebration. He is almost certain to break out with a violent eruption against some established rule or practice. It may be a regulation concerning the wearing of the hair, the binding of the feet, temperance, or co-education. His senior fellows look for this outbreak as a mother for measles on her child. They remark to the effect that when he knows more he will know less. But at the time it is a very serious experience to him."—Rev. J. W. Conklin in *The Student Volunteer* for May, 1896.

In the WOMAN'S MISSIONARY FRIEND, Miss L. E. Frey gives us an interesting description of the daily work of the Ewa School under the management of Miss J. O. Paine and herself. The girls breakfast at seven, and begin school at eight. "We teach English, arithmetic, general history, and the native language, but most important of all are the Bible studies." "After dinner you will hear the noon prayer bell ring, and if you step quietly into the hall, you will hear them in their rooms praying. Fifteen minutes alone with Jesus every day does more for our girls that we are able to tell.

"School is out at four o'clock, and the little girls are quite ready to play after their confinement during school hours, The older ones quickly find their sewing, for each girl has the care of the clothes of two or more little ones and it takes much of their time outside of study hours."

The coronation day of the Emperor of Russia was by no means forgotten in this far-away corner of the world. All day long the Russian Legation grounds were gay with the flags of many nations while congratulations poured in from all quarters. In the evening, lanterns, fireworks and a full moon shed light upon "fair women and brave men," at the very time that the ancient city of Moscow witnessed the coronation of another Czar of all the Russias. In the company ten nationalities were represented, the long flowing robes of Korean officials, the brilliant Russian, English, American and

Japanese uniforms, ecclesiastical robes, plain dress suits and the charming toilettes of the ladies, altogether forming a combination delightful to the eye, while animated conversation and sparkling repartee appealed to the ear and the mind. After the fireworks had been witnessed the guests sought the refreshment room where a long table groaned beneath the weight of substantial tokens of hospitality. Of course the great toast of the evening was to Their Imperial Majesties, the Emperor and Empress of Russia which was responded to with enthusiasm. A toast to His Majesty the King of Korea also met with a ready response. Nor were the Host and Hostess forgotten by the "toasters." It was midnight before the assembly broke up, reluctant to leave a roof beneath which they had enjoyed one of the most brilliant social events that this city has ever seen.

In the *May* number of WOMAN'S WORK IN THE FAR EAST, Mrs. W. L. Swallen has an interesting article on "Woman's work in Gensan." Miss L. C. Rothweiler writes on "The Decennial Conference in Korea" Summing up the work of the decade under review she says.

"It does one's heart good to see father, mother and children kneeling together at family worship, asking blessings at their meals and attending divine service together, even tho a paper wall separates the man and wife in the congregation. Christianity is breaking down some customs, among Christians at least, which reforms could not touch, such as women being seen by men, and those of the better class going out on the street in daylight. Only lately two of our women who had formerly gone out only after dark, have begun to come out to the Sunday morning service. Circumstances prevented their coming out at night, and rather than not come at all they lowered themselves in the eyes of unbelievers to the level of common class women.

"When we see women willing to go contrary to these prejudices of ages, when we see ancestral tablets and objects of superstition destroyed, the family altar erected instead, parents teaching their children to pray to God instead of worshipping their ancestors; when we see ridicule and abuse quietly borne for Christ's sake——and this we have seen and do see——we feel that these ten years of labor have been most abundantly rewarded. We feel that a sure foundation has been laid for the Church of Christ in Korea."

Miss Ellen Strong tells of the sufferings of some of those "who tried to help the king." On the whole our ladies are well represented in this number.

BIRTHS.

In Seoul, May 27th, the wife of Rev. Engene Bell, of a son.

In Kun San, May 28th, the wife of Rev. W. M. Junkin, of a son.

ARRIVAL.

At Seoul, May 23rd, Miss Katherine Wambold of Los Angeles, Cal. to join the Northern Presbyterian Mission.

朝鮮예수敎長老會 平壤老會第三十八回會錄

附、臨時會錄

日時 昭和十五年三月十九日至二十二日

場所 平壤蓮花洞敎會堂

조선예수교장로회 평양로회 제三十八회록목록

조선예수교장로회평양로회림시회회록

소화十四년十二월十九일오후一시에조선예수교장로회평양로회림시회가평양부남문외교회예회집하야회장최지화목사가 승석한후국가의식을거행하고 루동희목사로찬송가八장을인도합창하고 리학봉목사가리도하고 최지화목사가성경고린도전四장一절로五절까지봉독하고「그리스도의충복」이란제목으로강도하고회장이조선예수교장로회평양로회림시회가개회됨을선언하다

개회

회원점명

출석원은여좌하다

선교사 곽안련 편하설 모의리

목 사 김선환 정명채 라귀환 장운경 황은균 심익현 박승렵 리인식 루동희 김윤찬 박병통 강병석 황보덕삼 변린서 서성일 리창호 리만영 김표렵 우성옥 박귀환 박응률 김명선 윤옥경 백종세 김형원 리학봉 최지화 리용직 정창순

장 로 황보용 김찬화 김취성 김경호 루정풍 곽로철 김호준 박창주 황락심 최치우 유정묵 김시찬 림창준 도천택 윤운두 김봉현 리인명 홍봉식 안동일

선교사三인 목사二九人 장로二三人 합계五五人

서기가좌와여히림시회소집건을량독하니받어토의하기로가결하다

一、총회장경고문에관한건

一、석정리교회리태석전도사시무사면의건

一、우건이가결되면해교회교역자택하는일은대중시찰부에맡겨주실일

一、광석、영삼、룡산三교회서성일목사시무사면의건

一、산정현교회송영길목사시무사면의건

부록

조선예수교장로회 평양로회림시회회록목록

개회

성찬식

회원점명

조선 예수교 장로회 평양로회제三十八회회록

데一일 (三월十九일) 火요일

소화十五년三월十九일오후七시三十분에조선예수교장로회평양로회제三十八회가련화동교회당내에회집하여회장최지화목사가승석하야회원일동이묵도하고 루동희목사로찬송가三十二장을인도합창하고 김성호목사가기도하고 회장이성경요한복음十七장十一절로二十六절까지봉독하고 련화동교회성가대의합창이있은후 최지화목사가「합하야하나이되자」란제목으로강설한후기도하고 박병룡목사와김형원목사의인도로성찬식을거행할새 루동희목사가찬송가一四一장을인도합창하고 성경고린도전十一장二十三절로三十二절까지봉독한후기도하고 八인의장로로떡을난호고 김형원목사가다시기도하고八인의장로로포도즙을난호고성찬식을필하다

서기가회원을점검하니여좌하다

平壤老會第三十八回會員名簿

※視察部長票 ✝元老牧師票
×仝 書記票 ㊥功勞牧師票

△成江視察地境

牧師 ※張雲景(장운경) 江東郡江東面阿達里
金庚燦(김경찬) 成川郡成川面下部里
金鎭植(김진식) 江東邑外鄉校里

一、강동、귀일二교회윤옥경목사시무사면의건
一、우건이가결되면해교회교역자택하는일은중화시찰부에맡겨주실일
一、동삼리、명이리、보평리三교회에서김진식씨를림시목사로청빙의건
一、건산교회에서김리숙씨를위임목사로청빙의건
一、무진교회에서윤옥경씨를위임목사로청빙의건
一、삼성리、대내리二교회에서서성일씨를위임목사로청빙의건
一、삼합리교회에서리태석씨를전도사로청빙의건
서귀가림시회소집건을량독하니전부채용하기로가결하다 의안제一조에총회장의경고문의관한건은산정현교회주귀철목사의관계됨을회장이설명공포하고주귀철목사에대하야는정치제十七장四조에의하야권고사직하게하기로회중이가결하다
산정현교회당회장은림시로리인식목사로가결하다
순서부장김료렵목사가목사위임식순서를별지와여히보고하니채용하기로가결하다 폐회하기로가결되여루동희목사로찬송가三장을인도합창하고회장의귀도로림시회를폐하다

산정현교회당회장결정목사위임식

회장 최지화
서귀 김료렵

별지 위임식순서

시명	장소	일시		
윤옥경	문진교회	一월二일정오	부장 박안	리승규
김리숙	건산교회	一월十七일정오	위원장 박웅	유정묵
서성일	삼성리교회	一월十四일정오	부원장 박룡	윤옥경
			위원 모리	한영풍
			부원 박귀	박영로
			위원 곽희정	황락심

△大中視察地境

宣教師 牟義理(모의리) 平壤府新陽里二六

牧師 徐成一(서성일) 中和郡海鴨面三姓里

※郭熙貞(곽희정) 平壤府梧野里一三四

朴永檣(박영로) 大同郡南串面大松里

李殷錫(리은석) 平壤府貞栢洞

(堂會名)

長老 金起燮(김긔섭) 貞柏里教會 平壤府梧野里

金龍鉉(김룡현)도마스紀念教會 仝 石岩里

洪明淑(홍명숙) 斗團里教會 大同郡南串面斗團里

金希文(김희문) 文發里教會 仝 仝 文發里

黃樂心(황락심) 碧只島教會 仝 仝 碧只島

邊海永(변해영) 覺今教會 仝 仝 覺今里

洪淳道(홍순도) 大松里教會 仝 仝 大松里

申致化(심치화) 西湖里教會 仝 仝 西湖里

張學泳(장학영) 柳里教會 仝 龍淵面柳里

朴熙蒙(박희몽) 城峴里教會 中和郡楊井面新梨里

郭魯哲(곽로철) 三合里教會 仝 仝 三合里

李永善(리영선) 大奇岩里教會 仝 新興面大奇岩里

金明善(김명선)	仝	高泉面道德里
(堂會名)		
長老 盧東寬(로동관)	馬山敎會	大同郡斧山面馬山里
金得英(김득영)	冠鶴里敎會	江東郡高泉面冠鶴里
×趙元杰(조원걸)	三成里敎會	仝 仝 三成里
李贊國(리찬국)	龍泉里敎會	仝 仝 龍泉里
金相弼(김상필)	廣德里敎會	仝 仝 廣德里
金浩吉(김호길)	道德里敎會	仝 仝 道德里
孫昌憲(손창헌)	東三里敎會	仝 鳳津面東三里
高膺大(고응대)	蓮里敎會	仝 仝 蓮里
張俊八(장준팔)	阿達里敎會	仝 江東面阿達里
尹達洙(윤달수)	下里敎會	仝 仝 下里
崔炳吉(최병길)	三登邑敎會	仝 三登面鳳儀里
孫昌麟(손창린)	鳳來里敎會	仝 仝 鳳來里
張冀宣(장긔선)	古鳳里敎會	仝 仝 古鳳里
金斗贊(김두찬)	明德里敎會	成川郡陵中面明德里
尹贊洙(윤찬수)	花岡里敎會	仝 仝 崇德里
趙炳早(조병갑)	勿兒視敎會	仝 通仙面百源里
張來錫(장내석)	西洞里敎會	成川郡靈泉面龍巖里
劉秉植(류병식)	成川邑敎會	仝 成川面下部里
李性淳(리성순)	圓興里敎會	江東郡元灘面圓興里

朴亨龍(박형룡)	東京市
宋相錫(송상석)	平壤府新陽里一七六ノ一三八ノ二
李聖徵(리성휘)	仝　景昌里八三
南宮赫(남궁혁)	上海在留
金亨元(김형원)	平壤府景昌門外敎會
李仁植(리인식)	仝　箕林里一三七ノ六
林鍾純(림종순)	仝　西門外敎會
金觀植(김관식)	仝　章台峴敎會
李學鳳(리학봉)	仝　南門外敎會
金仁俊(김인준)	仝　上興里敎會
崔鳳奭(최봉석)	仝　西城里九六
李禧涉(리희섭)	仝　西城里平康敎會
李裕澤(리유택)	仝　將別里新峴敎會
金永俊(김영준)	仝　新陽里一七三ノ六二
劉鳳相(류봉상)	仝　平川里敎會
※金化湜(김화식)	仝　倉田里二一八
崔志化(최지화)	仝　八千代町四〇
李萬英(리만영)	仝　大駝嶺里一八
白宗世(백종세)	仝　大駝嶺敎會
邊麟瑞(변린서)	仝　鰲村里敎會
金哲勳(김철훈)	大同郡古平面松山里

李寅俊(리인준)　城川里敎會　仝　仝　城川里
×金道根(김도근)　瑤浦里敎會　仝　海鴨面瑤浦里
趙士顯(조사현)　廣石里敎會　仝　廣石里
林允性(림윤성)　二安里敎會　仝　二安里
李承祿(리승록)　三姓里敎會　仝　三姓里
金正鉉(김정현)　永三里敎會　仝　永三里
柳一鉉(류일현)　大內里敎會　仝　楊井面大內里
崔致雨(최치우)　石井里敎會

△平壤視察地境

宣敎師
片夏薛(편하설)　平壤府景昌里二
羅富悅(라부열)　平壤府景昌里二
牧師
皇甫德三(황보덕삼)　仝　船橋里三五
金聲瑚(김성호)　仝　船橋里七八
宋永吉(송영길)　東京市
許　燮(허　섭)　平壤府船橋里六〇ノ二〇
康炳錫(강병석)　仝　新陽里九九
金利濟(김리제)　仝　仝　一八一ノ四
×金尙權(김상권)　仝　仝　一七八ノ一〇
李昌浩(리창호)　仝　盲啞學院
李應洛(리응락)　仝　箕林里四〇

林宗熙(림종희) 箕林里敎會 仝 箕林里敎會
楊聖訓(양성훈) 景昌門外敎會 仝 新陽里二六
吳東淳(오동순) 平康敎會 仝 西城里一四四
劉鳳憲(류봉현) 蒼光山敎會 仝 西城里八九
金聚成(김취성) 南門外敎會 仝 南門町七八
金信模(김신모) 倉洞敎會 仝 倉洞敎會
朴道三(박도삼) 東平壤敎會 仝 新里一四七
安東一(안동일) 北新里敎會 仝 新里一二九
金瀅杰(김형걸) 上興里敎會 仝 上興里敎會
李寅明(리인명) 章台峴敎會 仝 章台峴敎會
邊景煥(변경환) 大駝嶺敎會 仝 大駝嶺里
康敦煜(강돈욱) 下里敎會 仝 外 下里
林昌後(림창순) 新岩敎會 仝 新陽里八八ノ三七
金東赫(김동혁) 明村敎會 仝 平川里
金膺福(김응복) 下船橋里敎會 仝 下船橋里
蔡基錫(채긔석) 南新里敎會 仝 南新里五六
金仁瑞(김인서) 臥山敎會 仝 臥山里
禹錫麟(우석린) 新峴敎會 仝 下水口九五
李義疇(리히두) 高町敎會 仝 高町
玄麟洙(현린수) 西城里敎會 仝 西門通松島洋服店
田錫甫(전석보) 加峴敎會 仝 加峴敎會

黃殷均(황은균)	平壤府船橋里四二
鄭昌淳(정창순)	仝　東大院敎會
金能伯(김능백)	大同郡斧山面中二里
崔文植(최문식)	平壤府景昌里八三
鄭明采(정명채)	仝　箕林里五六ノ四
李容稷(리용직)	仝下水口里一四二
金鍾燮(김종섭)	瑞興郡梅陽面大平里
沈益鉉(심익현)	大同郡龍山面下里
李約信(리약신)	平壤府新陽里新光敎會
金義昌(김의창)	仝　景昌里八五

長老

(堂會名)	
金光源(김광원)	西門外敎會
朴善河(박선하)	龍城里敎會
朴道明(박도명)	中二里敎會
李鍾舜(리종순)	南宮里敎會
金詩燦(김시찬)	內里敎會
洪鳳植(홍봉식)	松山里敎會
金永幹(김영간)	鰲村敎會
趙鎭夏(조진하)	東大院敎會
劉啓俊(류계준)	山亭峴敎會
鄭在允(정재윤)	仝
黃柱旭(황두욱)	蓮花洞敎會

平壤府船橋里六三	
大同郡林原面龍城里	
仝　斧山面中二里	
仝　仝　南宮里	
仝　南兄弟山面南橋里	
仝　古平面松山里一八七	
平壤府鰲村里	
仝　東大院	
仝　鷄里六三	
仝	
仝　橋口町一	

Sent separately to family

Syangyang Presbytery Minutes

of the meeting held in April 1940 where the memorial service for
Dr Moffett was held see photo and biography article.we translated
and sent at that time.

金慶浩(김경호) 西新里敎會

△東面視察地境

牧師 ※金善煥(김선환) 平壤府衣岩里七六
×金仁實(김인실) 大同郡栗里面舊東倉里
金允燦(김윤찬) 江東郡勝湖里中部敎會
金義道(김의도) 大同郡栗里面將泉里
金彰燁(김표렵) 平壤府衣岩里三一五
朴炳龍(박병룡) 大同郡靑龍面五柳里
車宗植(차종식) 仝 林原面南四里
羅基煥(라기환) 江東郡勝湖里東部敎會
劉東熙(류동희) 仝 元灘面表坐里
安明鎭(안명진) 大同郡秋乙美面新里五一〇

長老 (堂會名)
金燦化(김찬화) 衣岩里敎會 平壤府衣岩里二九七
尹雲柱(윤운두) 美林里敎會 大同郡秋乙美面寺洞里
金炳瑞(김병서) 梨川里敎會 仝 仝 梨川里
朴炳俊(박병준) 陽池里敎會 仝 靑龍面陽池里
金利勳(김리훈) 五柳里敎會 仝 仝 五柳里
黃基豐(황기풍) 萊島里敎會 仝 仝 萊島里
金樂鍾(김락종) 楸美里敎會 仝 仝 楸美里

朴應奎(박응규) 將泉里敎會 仝 栗里面將泉里
朴昌柱(창두박) 舊東倉敎會 仝 栗里面舊東倉里
金永烈(김영렬) 間中里敎會 仝 仝 間中里
劉正豐(류정풍) 三合里敎會 仝 仝 三合里
蔡弼弘(채필홍) 高坊山敎會 仝 林原面南四里
金鼎燁(김정렬) 魯聖里敎會 仝 仝 魯聖里
宋和玉(송화옥) 淸湖里敎會 仝 仝、淸湖里
李嘉珍(리가진) 長水院敎會 仝 柴足面魯山里
黃錫壽(황석구) 土浦里敎會 仝 仝 土浦里
李文郁(리문욱) 松塢里敎會 江東郡元灘面松塢里
禹元周(우원주)勝湖里中部敎會 仝 晩達面勝湖里中部
金景煥(김경환)勝湖里東部敎會 仝 仝 仝 東部
崔致遠(최치원) 表坐里敎會 仝 元灘面表坐里
崔文景(최문경) 綾盛里敎會 中和郡楓桐面綾盛里
洪寬熙(홍관희) 楓井里敎會 仝 仝 楓井里

△中和視察地境

宣敎師 郭安運(곽안련) 平壤府景昌里八三
牧 師 ⊕蔡延敏(채정민) 仝 將別里二
※朴應律(박응률) 中和邑內長老敎會
尹玉璟(윤옥경) 大同郡栗里面戊辰市

李聖恩(리성은) 貴逸里敎會 仝 天谷面貴逸里
全聖雲(전성운) 名區里敎會 仝 仝 名區里
朴泰爀(박태혁) 楸斌里敎會 大同郡栗里面楸斌里
林孝俊(림효준) 戊辰里敎會 仝 仝 戊辰市
金乃薰(김래훈) 法樺里敎會 中和郡祥原面法樺里

宣敎師四人 牧師六三人 長老一一五人 合一八二人

牧師後補生名簿

朴敬俠 大同郡秋乙美面梨川里
沈宗周 大同郡柴足面土浦里
金永生 大同郡柴足面長水院里
韓永豐 中和郡中和面回楡里
安龍俊 中和郡中和面長山里
李種甲 中和郡看東面名區里一六八
朴泰燮 中和郡祥原面新邑里八八
朴聖德 中和郡祥原面上貴洞里四四九
申乃權 中和郡楊井面陰陽里一九二
吳炯澤 中和郡海鴨面瑤浦里
林基鳳 大同郡龍淵面柳里
朴相珍 大同郡南串面間里

柳四鉉 大同郡南串面覺今里
韓義雲 大同郡南串面斗團里
白仁淑 大同郡南串面覺今里
李承奎 大同郡栗里面楸斌里
崔鳳銓 平元線慈山驛前
金吉洙 平壤府新陽里一〇八ノ六五
崔基浩 平壤府新里二一四
金永彬 平壤府栗里二五〇
朴成彬 平壤府箕林里一三九ノ二六一
李應燁 平壤府綾羅里一三五
尹鍾默 平壤府箕林里一五九
康良煜 平壤府新陽里九八
崔源初 平元線龍城驛前
方濬源 平壤府新陽里三二

以上

朴永燁(박영렵)	仝	仝　仝
崔鎭泰(최진태)	中和郡看東面看東里	
朴基煥(박긔환)	中和郡東頭面雪梅里	
金利淑(김리숙)	仝　唐井面乾山里	

(堂會名)

長老

金天德(김천덕)	中和邑敎會	中和邑
崔昌鉉(최창현)	漁峴山里敎會	仝　中和面魚峴山里
×韓永豐(한영풍)	回楡里敎會	仝　回楡里
李東源(리동원)	寺龍里敎會	仝　氷庄里
安祥鎭(안상진)	金水井里敎會	仝　金水井里
崔泰浩(최태호)	正陟里敎會	仝　正陟里
安龍俊(안룡준)	長山里敎會	仝　長山里
朴泰燮(박태섭)	新邑里敎會	仝　祥原面新邑里
李承奎(리승규)	上貴洞敎會	仝　上貴洞
金亨植(김형식)	求去非里敎會	仝　求去非里
韓秉憲(한병헌)	內洞敎會	仝　楓桐面內洞
金俊烈(김준녈)	碧霞里敎會	仝　碧霞里
孫桂連(손게련)	雪梅里敎會	仝　東頭面雪梅里
蔡德燮(채덕섭)	蔡松里敎會	仝　蔡松里
車道南(차도남)	看東里敎會	仝　看東面看東里
俞正穆(유정목)	乾山里敎會	仝　唐井面乾山里

개회선언
순서보고
회록출판
보고
림시회록
량독
휘장배부
공천부보고
원공포
광고홈석
정회

회장이조선예수교장로회평양로회제三十八회가개회됨을선언하다
순서부장김표렵목사가벌지一ノ一호와여히보고하니채용하기로가결하다
서긔가제三十七회회록七百부를인쇄하야一월三十일부로배부함을보고하다
서긔가림시회록을량독하니채용하기로가결하다
본회에서제정한마크를각시찰부장이분배하여주기로가결하다
공천부장박웅률목사가재판부장김승두목사자리에리용직목사로보고하니채용하기로가결하다
회장이광고위원에정명채목사홈석사찰에김인실목사로자벽공포하다
정회하기로가결하여장운경목사로긔도하고회장이정회하다

서긔 김 표 렵

데 一一 일 (三월二十일) 水요일

동월二十일오전五시반에본로회가동장소에새벽긔도회로모히여 박웅률목사가인도할새찬송가一六五장을루동희목사인도합창한후회원중三인으로긔도하게하고성경마가복음四장十七절로廿五절까지봉독하고「다락방의예수를생각하자」라는제목으로강도하고공동으로긔도하고 찬송가三장을합창한후최지화목사의긔도로새벽긔도회를필하다

서긔 김 표 렵

새벽긔도회

동일오전九시에본로회가동장소에게속회집하야찬송가二二八장을회장인도로합창하고 황보덕삼목사가긔도하고회원일동이교정으로나아가좌와여히애국식을거행하다

게속회집

一、국긔게양 김 표 렵
一、국가합창 루 동 희
一、궁성요배 김 표 렵
一、묵도일분간 최 지 화

傳道師名簿

中和視察地境

俞正穆　中和郡中和面金水井里敎會
韓永豐　〃　〃　回楡里敎會
李承奎　大同郡栗里面楸斌里敎會
朴泰燮　中和郡祥原面新邑敎會
安龍俊　中和郡中和面長山里敎會
李順鐘　〃　楓桐面德岩敎會
李鐘甲　〃　看東面名區里敎會

東面視察地境

朴敬俠　大同郡秋乙美面梨川敎會
沈宗周　〃　柴足面土浦里敎會
金永生　〃　〃　長水院敎會
金永烈　大同郡栗里面間中里敎會

成江視察地境

李寬裕　成川郡崇仁面檜倉敎會
崔炳吉　江東郡三登面鳳來里敎會

大中視察地境

林基鳳　大同郡龍淵面柳里敎會
吳炯澤　中和郡海鴨面瑤浦里敎會
柳四鉉　大同郡南串面覺今里敎會
朴相珍　〃　〃　間里敎會
韓義雲　大同郡南串面斗圍里敎會

平壤視察地境

金吉洙　平壤府新陽里新岩敎會
崔元初　平元線龍城驛前敎會
崔基浩　平壤府新里東光敎會
金永彬　平壤府栗里章浦洞敎會
安熙國　平壤府舘後里章台峴敎會

以上

3、금년추귀에평양평서안주三로회련합하야주일학교지도자강습회개최하게하여주실일이오며 경비는장년유년주일학생비례로一인당一전식지출하여주실일

4、본부사무실은마포귀렴관하층교섭하는일은본부에맛겨주실일이오며

5、본부상무간사一인임용전은본부에맛겨주실일이오며 (단본부활동으로재원을조성하게되면)

6、본부에서송상석목사를명예총무로청원하오니허락하여주실일이오며

7、오는四월三일로十일까지三로회련합부인도사경회에좌귀제씨를강사로허락하여주실일이오며

박응률 리정섭 리정규 김표렴 리희섭 김선경 한경신 백종세 리학봉 조승익 고려위 최성곤
김화식 최지화 리약신

총회총대 각시찰부장이좌와여히총회총대를보고하니채용하기로가결하다

선교사 모의리

목사원 최지화 김표렴 리인식 리학봉 박응률 차종식 장운경

부 김관식 김화식 김리숙 박병룡 김경찬 루동희

장로원 김동혁 김취성 안룡준 박희몽 루일현 박창두 김병섭

부 리인명 변경환 한영룡 변해영 곽로철 루정룡 조원걸

전도부장김화식목사가여좌히청원하매채용하기로가결하다

전도부청원 1、본부에서전도하는신게지방교회당건축비를본로회내에서원연하게함을허락하여주실일

2、부활주일연보수금을위하야각시찰별로지회게一인식을하시되 중화김리숙 평양리인명 동면김윤찬 대중박영로

성강김명선제시로하여주실일

정회하기로가결되여박영렴목사귀도로회장이정회하다

서기 김표렴

一、국민서사제창　　장 운 경
一、만세삼창　　최 지 화

신사참배 헌의부보고 회원일동이신사에모히여참배를거행한후다시동장소에회집하야회장이게속시무하다

지회게보고 헌의부장리창호목사가별시데三호와여히보고하니채용하기로가결하다

지회게사면 총회지회게리인식목사가별지제六ノ二、三호와여히보고하니채용하기로가결하다

정회 리인식목사지회게(감사일연보부활주일연보회게)사면청원은받아채용하기로가결하다

정회하기로가결되여리희섭목사의긔도로회장이정회하다

서 긔 김 표 렵

게속회집 동일오후二시에본로회가동장소에회집하야회장이루동희목사로찬송가二三四장을인도합창하고라긔환목사가긔도한후회장이게속시무하다

규측부보고 규측부장리인식목사가별지제二ノ一호와여히보고하니채용하기로가결하다

전도부청원 전도부장리응락목사가좌와여히청원하니허락하기로가결하다

一、三월二十일오후강설회후에북만전도상황을긴재설목사로보고하게하실일과게속하야북만지방위해연보하여주실일

3、부장 리응락 부원 김영춘 박승렵 김의창 최진태 김찬화 황두욱 이상七인의사면을허락하여주실일

4、전도부원七인의보결은공천부에일임하여주실일

교육부보고 교육부장김선환목사가좌와여히보고와청원을하니채용하기로가결하다

보고 소화十五년一월三일로十일까지평양평서안주연합남녀도사경회는회원一三三三인청강인이二천二백명이상이되였사오며

청원 一、도사경회경비부족금을허락하여주실일

2、오난四월三일로十일까지三로회련합녀자도사경회를개최케하여주실일

결성식공포

국민정신총동원조선예수교장로회평양로회련맹결성식을좌와여히거행하다

순 서

개 회 사회자 최 지 화

국 가 합 창 루 동 희

궁 성 요 배 김 표 렵

국 민 서 사제창 김 표 렵

찬 송 二一一장 루 동 희

기 도 리 인 식

성 경 량 독 로마十三〇一—十四 라 기 환

취 지 설 명 최 지 화

선 언 서 량 독 변 경 환

규 약 량 독 변 경 환

묵 도 (황군장사와동양평화위하야) 일 동

찬 송 三장 루 동 희

축 도 최 지 화

국민정신총동원조선예수교장로회평양로회련맹결성함을회장이공포하다 규약에의하야리사장에회장리사는각시찰부장이되고 평의원은각시찰부원으로하기로가결하고 서기는김표렵목사로가결하다

수양부보고

수양부장변린서목사가본년도수양소회집기일은七월十五일로八월三일까지하기로하고 강사는김관식 김화식목사로하니채용하기로가결하다

정회

정회하기로가결되여회장의기도로정회하다

서기 김 표 렵

강설회

동일오후七시三十분에본로회가동장소에강설회로회집하야 부회장장운경목사의사회로일동이묵도하고 루동희목사로찬송가一三五장을인도합창하고 심익현목사로긔도하게하고 김인실목사가성경로마六장一절로十一절까지봉독하고 련화동교회성가대합창이있은후 김윤찬목사가「오인의전경」이란제목으로강설한후긔도하고 찬송가二六五장을루동희목사로인도합창하고강설회를필하다

북만전도보고

북만전도목사김재철씨가 북만전도상황을보고하니광고보고로듯고게속하야해지방위해연보하니百三十六원八十五전이러라

임사부보고

임사부장장윤경목사가별지제五호와여히보고하니채용하기로가결하다

정회

정회하기로가결되여김관식목사의긔도로회장이정회하다

서긔 김 표 렴

제三일(三월二十一일)木요일

새벽긔도회

동월二十一일오전五시반에본로회가동장소에새벽긔도회로회집하야 박응률목사가인도할새찬송가三五〇장을루동희목사로인도합창하고회원중三인이긔도하고 성경마가복음十四장三十二절로四十一절까지봉독한후「겟세마네동산의예수를생각하자」란제목으로강도하고 김철훈목사의긔도로새벽긔도회를필하다

서긔 김 표 렴

게속회집

동일오전九시에본로회가동장소에게속회집하야 회장이찬송가三二장을백종세목사로인도합창한후 윤옥경목사로긔도하고회장이게속시무하다

감사장

북만로회장권중여목사가김재철목사파송하여준일에대하야 감사장을보낸것과평양륙군병원으로부터온감사장을서긔가당석에서량독하기로가결하다

경건회

경건회시간이되매회장이찬송가八장을루동희목사로인도합창하고 황은균목사로긔도하고 백종세목사가성경의모데전三장十四절까지봉독하고「경건한생활」이란제목으로강도하고긔도한후경건회를필하다

현하우리교회에배치되는사상을가지고 교회를혼탄케하는일이만사오니 금후이러한일이없도록금지하여주
실일이오며

청원 1、본지경내광덕리구역과 하리、화강리、봉래리、제교회교역자택하는일은본부에맞겨주실일이오며
2、광덕리구역과리관유전도사시무하는二처교회당회장은김명선목사로
3、하리、화강리 봉래리 三처교회당회장은 장운경목사로
4、회창、운덕리、서동、문흥리、문창리、덕암리、물아시、덕련리、남양리、명덕리十처교회당회장은 김경
찬목사로

공천부보고 공천부장박응률목사가좌와여히보고하매채용하기로가결하다
1、전도부 二년 김윤찬 안룡준 김명선 리인명
一년 김화식 박귀환 루일현 김리숙
2、대회설치헌의안귀초위원 박응률 변린서 리인식 리학봉 김화식 김응복

래회장소 래회장소는평양서문밖교회당(소화十五년十월一일로四일)으로가결하다

당회장허락 대타령교회에서분립한서장대교회당회장은리학봉목사로
보령교회당회장은백종세목사로허락하기로가결하다

정회 정회하기로가결되여림종순목사의귀도로회장이정회하다

서기 김 교 렵

강설회 동일오후七시三十분에본로회가동장소에회집하야 회장이루동희목사로찬송가三四五장을인도합창하고 김경찬목사로귀
도하고김철훈목사가성경창세기一장一절로十절까지봉독하고 련화동성가대의합창이있은후 김윤찬목사가「종교의三대
요소」라는제목으로강설하고귀도한후 루동희목사로찬송가三장을인도합창하고회장의축도로강설회를필하다

재론 본로회제三十七회에부결한서신리교회사건을재론하기로가결하여해교회건축귀지는예정대로허락하기로가결하다

대중시찰부보고청원 대중시찰부장곽희정목사가여좌히보고와청원하매채용하기로가결하다

게속회집

동일오후二시에본로회가동장소에회집하야회장이루동희목사로찬송가三三三장을인도합창하고 김영춘목사로긔도하고회장이성경에베소四장一절로四절까지봉독하고게속시무하다

중화시찰부장박응률목사가여좌히보고와청원하매채용하기로가결하다

보고 1、시찰상항보고서는별지제九ノ一호와갓사오며

2、본지경내간동、귀일、사롱리、대루리、채송리 五교회교역자택하는일은본부에맛겨주섯든바 간동、귀일二교회에는최진태시를림시목사로(장회장권까지)시무케하였사오며 사롱리、대루리、채송리 三교회는김동섭씨를림시전도사로시무케하였사오며

청원 1、본지경내 추빈리、내동、구거비、벽하리、지동 五교회의교역자택하는일은본부에맛겨주실일이오며

2、본지경내 금수정、애간리、석교리、운봉리、사롱리、대루리、채송리、다기장 八처교회당회장은김리숙목사로

3、장산리、정섭리、어부산、회유리、춘빈리、신읍、상귀동 七처교회당회당은박응률목사로

4、화전、노던、태평、은구、덕암、성재、남창 七처교회장회장은박긔환목사로

5、명구리、중리、초봉、각금리、대흥、간지정、노던、장원리 八처교회당회장은최진태목사로

6、구거비、내동、벽하리、대정리、롱산동、법화리、지동、리현리 八처교회당회장은윤옥경목사로

동면시찰부장김선환목사가좌와여히보고와청원하매채용하기로가결하다

보고 시찰상항보고서는별지제九ノ二호와갓사오며

청원 본지경내청호리교회교역자는 김선환목사를림시목사로시무케하였사오며 당회장권을허락하야주실일

평양신학교「四월十一일」개교식에축하위원二인파송하기로가결되여 최지화 장운경양씨가피택되다

성강시찰부장장운경목사가여좌히보고와청원하매채용하기로가결하다

보고 1、시찰상항보고서는별지제九ノ四호와갓사오며

2、본로회내선교사측으로부터당회에허락도없고시찰부장이나당회장과의타협도없이 권사와전도인을파송하여

동면시찰부보고청원

중화시찰부보고청원

위원파송

성강시찰부보고청원

정회

새벽귀도회

언권허락
게속회집
생목사후보
명전도사보
부가결
림시목사
청빙수속
장로회정보
구독결정보
시취부보
고사장립
식목사공포
고마포삼열목사투
도식
정회

정회하기로가결되여정창순목사의귀도로회장이정회하다

서기 김 표 렵

제四일 (三월二十二일) 金요일

동월二十二일오전五시三十분에본로회가동장소에회집하야박응률목사가인도함새 루동회목사로찬송가一四〇장을인도합창하고성경누가복음二十三장二十六절로四十절까지봉독한후회원중四人으로귀도하고「골고다의예수를생각하자」라는제목으로강도하고공동으로귀도한후찬송가二二五장을합창하고귀도하후새벽귀도회를필하다

서기 김 표 렵

동일오전九시에본로회가동장소에게속회집하야회장이루동회목사로찬송가五장을인도합창하고변린서목사로귀도하고회장이게속시무하다

경성로회재필근목사에게언권허락하기로가결하다

본로회안에거주하는목사후보생과전도사명부는회록에첨부하기로가결하다

본로회안각교회에서림시목사청빙수속은제직회원일동의랄인으로청원할수ㅣ음을회중이가결하다

장로회보는각교회에서의무로구독하게하고회보대금(一년분三원)은회장에게일임하야수금하기로가결하다

시취부장리학봉목사가별지제四호와여히보고하니채용하기로가결하다

목사장립식시간이되매화장이루동허목사인도로찬송가二二五장을합창한후 박응률목사가귀도하고 곽허정목사가성경누가복음五장一절로十一절까지봉독하고 김관식목사가「그물을깊은대로던지라」는제목으로강도하고회장이문답하고안수한후악수와권면이있은후 회장이조선예수교장로회평양로회목사됨을공포하고 찬송가三장을합창하고 모의리목사의축도로목사장립식을필하고게속하야 고마포삼열목사의추도식시간이되매별지제七호와여히거행하다

회장의축도로추도식을필하고정회하기로가결하여회장이정회하다

서기 김 표 렵

보고 1、시찰상항보고서는별지제九ノ三호와갓사오며
2、본지경내대 이도리、광석리二처교회의교역자택하는일을본부에서맡있든바대이도리교회는각금리교회시무하는루사현전도사가병무하기로하였사오며
3、광석리교회는요로교회시무하는오형택전도사가병무하기로하였사오며

청원 1、본지경내벽지도리、루리、남정리、로탑리、이안리、동천리、영삼리、롱산리、성천리、대리암、석정리、신허리十二처교회에교역자택하는일은본시찰부에맛겨주실일
2、본시찰부장우성옥목사는사임하였사옴으로시찰부장은곽희정목사로하여주실일
3、(1) 성천리、영삼리、농산리、광석리四처교회장회장은 모의리목사로
(2) 각금리、대이도리二처교회장회장은 박영로목사로
(3) 벽지도리교회당회장은곽희정목사로

평양시찰부장김화식목사가여좌히보고와청원하매채용하기로가결하다

보고 시찰상항보고서는별지제九ノ五호와갓사오며

청원 1、서문외교회당회장은리창호목사로
2、가작리교회당회장은김상권목사로
3、신하동교회당회장은황은균목사로
4、와산교회당회장은정명채목사로
5、서문외교회와가현교회교역자택하는일은본시찰부에맛겨주실일

순서보고 순서부장김표렴목사가목사위임식과장립식순서를별지제一ノ二、三、호와여히하고고마포삼열박사의투도식순서를별지제七호와여히보고하니채용하기로가결하다

이명증서발송 이명증서발송하기로가결되여도상필전도사는평동로회로김선두목사는봉천로회로김승두목사는동만로회로발송하다

평양시찰부보고청원

第一회 조선예수교장로회평양로회제三十八회회록

장소 평양련화동교회
일시 소화十五년三월十九일하오七시三十분ㅡ二十二일까지

△집회시간

1、새벽긔도회 오전五시三十분ㅡ六시三十분
2、경 전 회 오전十시三十분ㅡ동十一시
3、회 의 오전九시ㅡ동十시三十분 오전十一시ㅡ十二시(오전十一시ㅡ二一분간휴식)
4、강 설 회 오후七시三十분ㅡ동八시三十분

△준비회(각부는三월十九일오전부터정한장소에회집하야보고와청원을준비할일)

1、공 천 부 오전十시ㅡ동十一시 교 실
2、규 측 부 오전十一시ㅡ十二시 유 치 원
3、전 도 부 오후十二시반 동一시반 유 치 원
4、교 육 부 오후一시반ㅡ동二시반 교 실
5、시 찰 부 오후三시ㅡ동四시 례 배 당
6、헌 의 부 오후四시ㅡ동五시 교 실

△개 회 식 개회강도 오후七시三十분ㅡ八시三十분
성찬식 오후八시三十분ㅡ동九시

△사무처리

1、개 회 회 장

게속회집
위원보고
재판부청원
홍부교회당회장사면
사귀편집위원
흠석사찰보고
재정부보고
폐회

동일오후二시에본로회가동장소에게속회집하야 회장이백종세목사로찬송가제一五〇장을인도합창하고서성일목사가긔도하고회장이게속시무하다

상설사무소위원김관식목사가사무설치안을보고하니래로회까지루안하기로하고상설사무는림시로김표렵목사에게인건비月二五원맛기기로가결하다

재판부장리용직목사가좌와여히청원하매채용하기로가결하다

도덕리교회사건은피고가출석지아니하야조사판결치못하였음으로로회에서위원을파견하야심사하기를청원함

홍부교회당회장리응락목사가해교회당회장을사면하니허락하기로가결하다

본로회소관된사귀편집위원三인을선택하기로회중이가결되여 김화식 리학봉 송상석제시가피택되다

흠석사찰김인실목사가여좌히보고하니채용하기로가결하다

1、사고조퇴 황석구 김지훈 김상필 김득영

2、사고불참 황긔풍 리성순 김득찬 고응대

재정부장김의도목사가벌지제六ノ四호와여히보고하니채용하기로가결하다

폐회하기로가결하매서긔가회록을량독하니채용한후회장이루동히목사로찬송가三장을인도합창한후회장이축도하고조선예수교장로회평양로회제三十八회가폐회됨을선언하니동四시二十분이러라

회장 최지화

서긔 김표렵

三、경건회인도　　백종세목사　김의도목사　정창순목사

四、성찬식거행　　박병룡목사　김형원목사

이　상

제三十七회피선된임원（제三十八회공천부보고채용한대로）

一、임　원

회장　최지화　서기　김효렴　회계　김천덕　지회계　리학봉

부　장운경　부　루동희　부　리인명

一、부　원（△부장　×서기　○회계）

1、임　사　부　二년　○장운경　라귀확　루게준　김관식　변해영

一년　×김상권　한영풍　심익현　박병룡　황보영

2、규　측　부　二년　루동희　리성휘　박태혁　김인실　황은관

一년　△리인식　×윤옥경　강병석　박희몽　윤지순

3、공　천　부　二년　△박응률　×곽희정　김화식　장운경　김선환

4、전　도　부　二년　안룡준　김리숙　김윤찬　×김명선　○리인명

一년　△김화식　박귀환　루일현

5、목사가족구조부　二년　○변린서　×박영렴　김성호

一년　△리춘섭　김락종　손영익

6、시　취　부　二년　△리학봉　김형원　리승규　허　섭　루일현

一년　김화식　조원걸　남궁혁　×정명채　김인준　황석구

2、회 원 점 명 서 기
3、순서부보고 순서부장
4、회록출간보고 서 기
5、림시회록량독 서 기
6、휘 장 배 부 각시찰부장
7、각부원보결보고 공 천 부
8、광고위원一인과흠석사찰一인회장이자벽공포
9、국만정신총동원평양로회연맹결성식
10、고마포삼열박사추도식
11、총회총대선택
12、신 사 건
13、각부보고와청원
一、헌의부 二、시찰부 三、규측부 四、교육부 五、임사부 六、재단부 七、전도부 八、재정부 九、수양부 十、순서부 十一、시취부 十二、재판부 十三、목사가족구제부 十四、총게부 十五、공천부 十六、학교리사 十七、상설사무위원
14、목사장립식
15、래회장소
13、회록량독 서 기
17、폐 회 회 장
一、새벽기도회인도 박응률목사
二、강설회인도 김윤찬목사

第一호2 안명진목사장립식순서

1、개회
2、찬송 二二五장
3、기도
4、성경낭독 눅五〇一—十一
5、강설
6、문답
7、안수
8、악수
9、권면
10、공포
11、찬송 三장
12、축도
13、폐회

순서부장 김표렵

회루회
송동
도박
낭곽
독희
설김
답관
수회
김심최
찬도익지
화근현화
유김김
정화선
목식환
장
식
정
률
희
장
일
회
리
인
식
동
모
루
동
의
리

第一호3 위임식순서

순서부장 김표렵

시명	장소	시일	위원
김경찬	성천읍교회	四月七日정오	부장 장운경 위원 김명선 조원걸 김병섭
안명진	미림교회	四월七일정오	부장 리창호 위원 박병롱 리인명 루동희 김화식 송화옥 김찬화
김표렵	의암리교회	四월二十四일밤八시	부장 김선환 위원 김윤찬 리유택 채필홍 윤운주

7、헌의부 二년 △리창호 김병섭 림효춘
一년 ×정창순 리만영 박응률
8、재판부 二년 △리용직 강병석 차도남 루봉상 루정풍
一년 ×김동혁 차종식 곽희정 김광원
9、수양부 二년 ○리인식 김경찬 황학심 최병길
一년 △변린서 장준팔 안상진 김호길 백종세
10、교육부 二년 △김선환 ×김명선 박응률 김표렴 백종세
一년 리희섭 김도근 송상석 김능백 리순종
11、재정부 二년 △김의도 김신모 김천덕 고응대 채귀석
一년 리인명 우석린 유정목 서성일 ×김영렬
12、순서부 회장 부회장 서귀 부서귀
13、총게부 서귀 부서귀
14、재단부감사 변경환 윤운두
15、학교리사 녀자신학교 박응률 김영환
평남성경학교 장운경 남시온
16、재단부리사 三년 △리춘섭 박용률 김선환
二년 장운경 최지화 유정목
一년 리학봉 황보덕삼 우성옥

벽지도、룡산、각금、대송리、루리、삼합리、대괴암、성천리、요포、광석、삼정리、대내리、마산、광덕、삼성、
도덕리、동삼리、강동읍、봉래리、화강리、붙아시、서동、성천읍、간동、귀일、평강、청호리、고방산
가저오지않은곳
농성、동대원、산정현、신암、남신리、와산、고정、리현、내도리、로성리、토포리、룡성、풍정、사룡리、구거비
명구리、관학리、농천、련리、하리、삼동、고봉리、명덕리、원흥、두단리、문발、간리、성현、이안、영삼、대동
이 상

第三호 헌의부보고

부장 리 창 호

一、당석에서처리할것
룡천로회장홍종섭씨의이명한전도사한의운씨와평동로회장도씨한씨의이명한전도사 안명진 김은영량씨와평서로회
장정호찬씨의이명한전도사방준원씨의이명서는당석에서 서괴로량독처리할일이오며 (당석에서전부가결)
二、시취부로갈것
一、장로시취
평양시찰지경 인흥리교회 최형괴 림승규 하선교리교회 리능원 서신리교회 최괴호 남궁리교회
라원룡 신광교회 리윤익 김현석 창광산교회 림종룬 경창문외교회 리창배 서
문외교회 강량욱
성강시찰지경 동삼리교회 김석남 명의리교회 정창일 마산리교회 윤 태
동면시찰지경 오루리교회 림근영 김락서 남경리교회 리한인 구동창교회 로괴성 리도길 의암리
교회 김달경 상합리교회 홍한득 장수원교회 박영림
대중시찰지경 대괴암교회 한문삼 석정리교회 허 필

第一호1 규측부보고총회총대 (각시찰별로)

부장 리 인 식

평양시찰 목사二인 장로二인 중화시찰 목사一인 장로一인 대중시찰 목사一 장로二인
성강시찰 목사一인 장로一인 동면시찰 목사一인 장로一인

당회록검사원

시찰구역	검사원
대중시찰당회록	리회섭 김형원
중화 〃	김명선 김경찬
성강 〃	김리숙 윤옥경
동면 〃	우성옥 변해영
평양 〃	김인실 박병룡

第一호2 당회록검사

찰된 곳

련화동、남문밖、창동、중이리、남궁리、내리、송산리、오촌、괴림리、경창문밖、창광산、동평양、북신리、상흥리、장대현、하리、대타령、명촌、하선교리、신현、서문밖、서섯리、미림、의암、양지리、장천、오루리、추미리구동창、간중리、삼합리、장수원、승호리중부、송오리、승호리동부、표대리、석정리、중화읍、어부산、회유리、섭정、당산리、금수정、신읍、상귀동、내동、벽하리、설매리、채송리、건산、무진、추빈리、정백리、도마스괴림

상귀동、남창、귀일、숫리、초봉、명구리、각금、장원、간동十一처교회당회장사면의건과 서성일목사의성천리교회시무사면의건과 우성옥목사의벽지도리교회서무사면건은모다임사부로

四、김락용씨의애원서와도덕리교회김창순외一인의고소장은재판부로

第四호 시취부보고

부장 리 학 봉

一、목사합격 안명진

一、신학계속허락 한영풍 최귀호 림귀봉 김영생 방준원 한의운 박상진 안룡준 리승규 루사현 박경구 최봉전 리응렵 심종주 김길수

一、신학시취합격 김영빈 박태섭 박성덕 리종녹 윤종묵 백인숙 신래권 리태석 김룡해 정영삼 리순종 박성화 김동섭 박셕빈 강락욱

一、전도사합격 김영빈 한의운 조학례

一、장로시취합격 리룡원 리윤익 김석남 강락욱 리도길 박인섭 허 칠 박영림 로귀성 최귀호 한재식 한문섭 리창배 홍한두 최형귀 김현석 림종룬 차원룡 정창일 김학서 김달경 림근실

第五호 임사부보고

부장 장 운 경

一、장로청원

련화동二 하리고정二 괴림리三 경창문외一 간리一 문발리一 보령一 토포리一 가현二 초봉一 영구리一 간산二 귀일一 간동一 정오리一 장천二 석정一 능라리一 동대원二 서문외二 리천二 은모다허락함이가

중화시찰지경　추빈리교회　박인섭　정섭리교회　한재식　제씨는시취부로

2、신학시취

중화시찰지경　박성화　정영상　김동섭　리순종　박태섭　리종복　박성덕

동면시찰지경　김린찬　김룡해

대중시찰지경　리태석　신래권　백인숙

평양시찰지경　박성빈　윤종묵　강락욱　김영빈　김순진　제시는시취부로

3、신　한　게　속

심종주　최봉전　리응렵　박경구　루사현　리승규　안룡준　림긔봉　최긔호　방준원　한의운　박상진　한영풍

김영생　제씨는시취부로

三、임사부로갈것

1、장로청원　련화동二　하리二　고정二　경창문외一　기림리三　간리一　문발리一　보령二　가현二　토포리一

초봉一　명구리一　건산二　귀일一　간동一　정오리一　장천二　석정리一　리천二　동대원二　서문외二　능

라리一의　각교회에서장로청원의건과　룡성교회최원초전도사의시무게속청원과동대원교회에서한려화씨를전도

사로청원건과　룡라리교회리응렵씨의전도사시취청원의건과　서문외교회장로四인의시취면제청원과　신광교회

장로一인시취면제청원과　장포동교회에서김영빈시를전도사시취청원과　대타령교회에서교회분립청원과　서신

리교회이전청원건과　미림교회에서안영진씨를위임목사로청원의건과　의암리교회에서김표렵씨를위임목사로청

원의건과　성천읍、문원리二처교회에서김경찬씨를위임목사로청빙의건과　서문외교회림종순목사의시무사면건

과　미림교회김선환목사의시무사면건과　김상권목사의신하동교회당회장사면의건과　황은균목사의가작리교회

당회장사면건과　리성휘목사의와산교회당회장사면건과　리승규전도사의구거비　내동、벽하리三처교회시무사

면건과　조상필전도사의추빈리교회시무사면건과　대타령교회에서분립하는서장대교회설립청원과　장운경목사

가보고한남녀전도인상항에대한건과　두단리교회에서한의운전도사를청빙의건과　윤옥경목사가　성재신읍、

第六호1 수양부회계보고

自昭和十四年一月一日
至昭和十五年二月末日

一、收入總計　貳百四十五圓八十六錢也
內譯　金八十六錢也　前繰越金
金五圓　崔景鎬氏捐助金
金二百四十圓　會費

一、支出總計　二百十七圓七十三錢
內譯　金二圓二十四錢　遊戲具代
金四圓五十錢　委員出張及其他費用
金五十一圓五十錢　疊十枚代及運賃
金五十八圓十三錢　備品及疊台十組代
金二十二圓十錢　舊寄宿舍修理費
金七十九圓二十六錢　新築未盡工事費

一、差引殘金二十八圓十三錢
昭和十五年三月二十日

右會計　李仁植㊞

회계리인식

第六호2 聯合支會計報告

감사일 自昭和十四年十月六日
연보 至昭和十五年三月十九日

一、收入總計　一千二百五十八圓九十錢也
內譯　金三十八圓八十一錢　前繰越金

會計　李仁植

하오며

二、김우석씨목사사직사면청원은허락함이가하오며

三、서신리교회당이전건축청원의건은로회당석에서재론함이가한줄로아오며

四、신광교회당회장송상석씨의퇴택장로 김규항 김락승씨의시취면제청원과 산정현교회팀시당회장리인식씨의보고에의하여논산정현교회현장로들은당분간휴무케하고로회에서전권위원七인을파송하게할일이오며 전팀시 당회장 리인식씨는루임케하실일이오며 전권위원은 장운경 심익현 박유률 김선환 리용직 변경환 김취성제씨로하여주실일이오며

五、성강시찰장장운경목사보고에의하야선교사측에서로회허락과시찰회의허락없이각지방에권사와전도인을파송하며 교회를흔돈케하는일에대하야 앞으로그런일이절대로없도록금지하여주실일이오며 본총회결정과로회방침에배치되는사상을가진선교사는강단을불허하고 상회의총대로파송치않을일이오며 룡성교회에서최원초전도사게속시무청원은허락함이가하오며 동대원교회에한려화시를녀전도사로청원한것과 룡라리교회에서리응렵씨를전도사로청원한것은시취한후허락할일이오며 가락리교회당회장황은균씨와신하동교회당회장김상권씨와와산교회당회장리성휘씨의사면청원과리승규전도사의구거비、내동、벽하리三처교회시무사면의건과 조상필전도사의추빈리교회시무사면의건과우성옥목사의벽지도리교회시무사면의건과 서성일목사의성천리교회시무사면의건과 김의창목사의하리、봉래리、화강리三처교회시무사면의건과 육옥경목사의성재、신읍、상귀동、남창、귀일、중리、초봉、명구리 각금、장원十처교회당회장사면의건과 미림교회김선환목사시무사면의건과 서문외교회팀종수목사의시무사면의건과 미림교회에서안명천씨를위임목사로청원의건과 의암리교회에서김표렵씨를위임목사로청빙의건과 성천읍、문원리二처교회에서김경찬씨를위임목사로청빙의건과 두단리교회에서한의운씨를전도사로청원하건과 서호리교회에서조학례씨를녀전도사로청원한것과 대타령교회당회장백종세시의보령교회분립청원의것과 서문외교회장로四인의시무보고건은각각허락함이가한줄로아나이다

六、가현교회에서차종식씨를림시목사로청빙의건은불허함이가한줄로아나이다

昭和十五年三月二十日

右會計 李 仁 植 印

財政部長 金 義 道

第六호 4 各會計狀況檢査報告

種別	收入	支出	殘高	備考
感謝捐補會計	一二五八、九〇	一二一六、九〇	四二	會計報告와內容相違가無함
復活主日捐補會計	三五〇、〇三	三三五、〇五	一四、九八	〃
修養部會計	二四五、八六	二一七、七三	二八、一三	〃

第七호 고마포상열박사추도식순서

소화十五년三월二十二일오전十一시

사회자 최 지 화

一、묵도 三분간 일동

一、찬송 二五二장 루동희

一、기도 김인준

金　三　圓　　平壤盲人會捐補金
金一千二百十七圓九錢　　各敎會捐補金
一、支出總計　一千二百十六圓九十錢　　總會各部上納
內譯　金一千一百五十八圓　　帳簿、通信、送金費
（外國傳道四六八、傳道四六八、神學二四、宗敎一〇八、學務七〇、救濟二〇）　　修養部會計臨時借用
金三圓九十錢
金五十五圓
一、殘金四十二圓
昭和十五年三月二十日

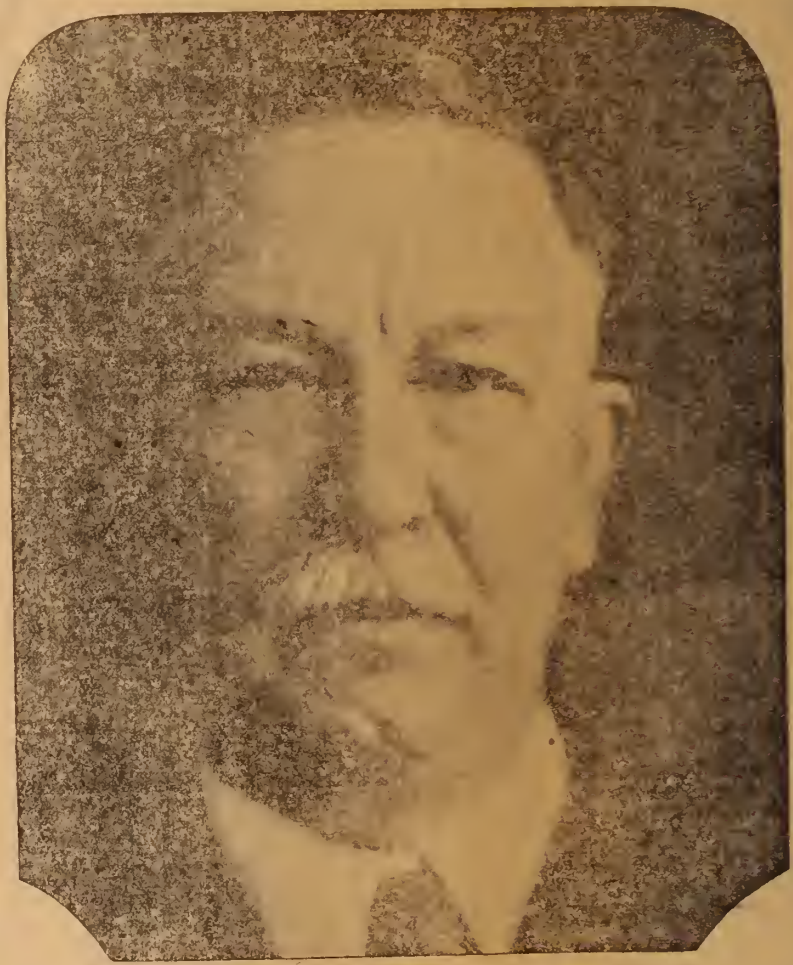
右會計　李　仁　植㊞

第六회 聯合支會計報告

부활주일 自昭和十四年十一月一日 至昭和十五年三月十九日

會計　李　仁　植

一、收入總計　三百五十圓三錢　　前繰越金
內譯　金九十七圓六十一錢　　各敎會捐補
金二百五十二圓四十二錢
一、支出總計　三百三十五圓五錢　　牧師家族救濟部去
內譯　金七十圓　　老會傳道部去
金二百六十圓　　帳簿、領收證、通信費
金五圓五錢
一、差引殘金十四圓九十錢



故馬布三悅博士

처흘르는淥水와싸와가며 艱辛히徒步하는中 平壤三十里許에서投宿하고아침朝暾이빗최일때에聖經을펴니고린도前二〇二一에「내가너희가운데서예수그리스도와其十字架에못밖인것外에는다른것은알지아니하기로作定하ㅆ다」란一語가博士의눈에번개같이띄여저에게새로운靈感啓示가臨하였다 저의朝鮮宣敎의標語는실로이말슴이됐다 저는一生을通하야 그만침福音에忠實한것이었다 平壤到着하니木炭을구수가없어飮食製作에困難莫甚함으로 아펜설라氏는義州로가고 힐벗트氏는京城으로들아가고 博士는萬

一、성 경 량 독 엡四〇一一六 황 은 균
一、취 지 설 명 최 지 화
一、략 사 량 독 김 화 식
一、추 도 사 장 운 경
一、답 사 가족대표대리 곽 안 련
一、찬 송 一장 일 동
一、축 도 사 회 자
一、폐 회

故馬布三悅博士畧史

歷史를神의攝理로믿는吾輩는博士는 하나님이朝鮮을爲하야準備하사보내신人物인줄안다 博士는아메리카 인듸아나洲에듸손村에서一八六四年一月二十八日에出生하다 一八八四年六月에인 듸아나에있는해노버大學을卒業하고 一八八八年에 치카코에있는 맥코믹神學을卒業하니 神學校時代에는平壤에서永年同役한李吉咸蘇安論氏와同窓이었으니 이것도遇然한일이아니였다

博士는一八九〇年一月二十八日에朝鮮에到着하야京城에居住하였다 博士가 아펜셀라氏와 헐벗트氏와同伴하야平壤을最初로訪問하기는一八九〇年八月二十八日이었다 마침여름霖雨期라河川이氾濫하야旅行이困難한中 黃州月波樓에넘

一八九四年六月八日에右二十二人中七人에게施洗하고 平壤서처음으로聖餐式을擧行하였으니 이날이平壤敎會誕生日이라고할것이다 이때에特筆할만한것은金鍾燮氏이었다 氏는最初受洗人中에는參預치못하였으나 博士에게聖書一部를얻어硏究하고 一年後에信者가되고더 욱더硏究한後에洗禮를받었다 氏는平壤敎會의最初傳道師요最初長老이었다 本來氏를中心한友人들이많었나니氏로因하야거이다信者가되였다 氏로因하야入信한人物은 金聖澤 玉卿淑 程允祚 白天國 鄭益魯 李在豐 吉善宙氏들이니 此七人을浿城七星이라하면 金鍾燮氏는浿城北極星이라할것이다

又受洗七人外에十六歲少年이博士에게小傳道冊子를받어 其母親에보임으로其母親이믿고 平壤女子界의最初信者가되였으니 女史는李信行氏였다 二十五年間 女子傳道會長이요其子는長老가되였다

一八九四年四月에京城에돌아갓드니 五月八日에大迫害가發生하야監理敎홀醫師의助事金昌植氏와博士의助事韓錫晋氏를逮捕하야韓氏는外人에게土地를買收하여준罪로死刑宣告를받고 土地는返還을命하였다 이消息을들은 京城의宣敎師들은特別祈禱會를열고祈禱하는一方博士와 맥켄지氏가平壤으로出發하고領事를通하야 政府에交涉한結果「國已許 卿何禁」고란電報가나림으로無罪放免되고迫害는中止되였다

同年九月十五日로十七日三日間日淸의大交戰이平壤을中心하고勃發한結果 敎人은四散하야四方에福音傳播를게을리아니함으로 處々에敎人團体가組織되자 博士는戰爭勃發直前八月에京城에移居하였다가同十月에歸壤하다

一八九五年은博士의大擧傳道大擧活動의해이니 巡廻傳道 宗敎書物分布 査經會開催 每日福音傳播等事를實行하였고 同年十月에禹越時醫師가來壤함을따라 博士의廚房卓床에서施術하기始作하야 一八九六年에博士의在美家族의三千圓寄附로小規模의病院을建築하였으며 特히博士의婦人이病院에서奉仕하였다

一八九五年十二月에는村女子指導者養成機關으로一個月間査經班을始作하니 이것이聖經學校의嚆矢이다

又同年에朝鮮人信者中費用을自擔하는義勇傳道者二十人을募集하야巡廻傳道케하였으며 順安邑에家屋을買收하야禮拜堂으로使用케하였으며 松川의信者로하여곰自擔하야禮拜堂을建築케하였으니 自立精神을鼓吹하는것은博士의主義이었다

一八九六年에술막골禮拜堂二十二間을增築하고 市內에主日學校를五個所를設置하였다 男女査經會는全世界의示範이

難을므릅쓰고一週間을滯在하였다 이期間에一日은小丘에올라가이곳에禮拜堂이되게하여달라고懇求하였드니 이丘上에現在章台峴敎會가建設되었다

翌年一八九一年博士가奇一氏와同伴하야約三個月間長期旅程에올라말을타고 平壤、義州、奉天을經由하야 다시東으로回轉하야慈城厚昌을通過하고 江界를거처淸津、咸興에일으고 다시南行하야元山을지나京城에돌아오니 旅程이凡五千里이었다 當時同行한朝鮮人은京城에傳道人으로있는徐相崙 廚夫崔允河 義州傳道人白弘俊外二人이었다 이旅行의目的은宣敎地視察及宣敎師居住候補地를選擇하기爲함이었다 이旅行에特筆할만한일은義州에일으러靑年信者韓錫晋氏와相逢하니 氏는後日牧師의最初助師요最初七牧師中一人이었다 이때에平壤宣川江界等地를宣敎師居住候補地로定하였고其外載寧淸州도다博士의先見의明으로適當한곳을選定하였든것이다

一八九一年秋에博士가뿌라운醫師와同伴하야 다시平壤에와서市內에서四人市外近村에서七人에게施洗하였다

一八九二年다시빈톤醫師와同伴하야平壤과義州에旅行하였다 이때에義州韓錫晋氏에게施洗하고 氏를平壤에移住케하였다

一八九二年九月에李吉咸牧師가朝鮮에來到하야 博士와함께平壤에在住하기로됨으로 一八九三年二月에같이平壤에와서 韓錫晋氏를通하야現新陽里女聖經學校建物敷地周圍土地를買收하였드니 外人에게土地를放賣하였다고非難이民間에沸騰하였다 又大同門內술막골에洪鍾大氏에家屋一座를買得하였다 一日은博士가李吉咸牧師와西門通을步行할때에 官吏一人이돌을던저面部에傷處를내여 其痕跡은그리스도苦難의印친흔적으로써 天國에서까지榮光의表가될것이다 돌을던진官吏는後에最初七人牧師中一人인李基豊氏였다 至今까지順天老會에서健在하야事役中이다

當時 觀察使는閔丙奭氏인데 民衆을命하야外人을驅逐할새暴徒三百餘名이集合하야生命이危殆하게되였다 不得已平壤을떠나기로承諾하고義州로向하였다 떠난지一日만에李吉咸牧師가赤痢에걸려義州行을中止하고元山으로갔다 元山에는奇一牧師가있었다

同年十月에博士는單獨으로平壤에와서 大同門內술막골에買得한家屋에六個月間居住하였다 其時一時二十二人에게學習을세웠으니 其中一人은平壤鰲村里敎會의長老로三十年間視務한崔致良氏가있었다

寄附하였다　그가著述或은飜譯한冊子는願入敎人規道　婚禮書　喪禮書　張袁兩反相論　救世論等이었다　그는最終本國에돌아갈때에　朝鮮親友들에게알리우지못하고　가지아니할수없게된것은　一種의悲劇的事實이다　이는疾病으로因하야作別人事를하기에堪當치못하겠는까닭이었다　二、三個月內로도라올期待하였고　事實은汽船往復票까지準備하였으나저는終當돌아오지못하고　다만東天을바라遺恨을품고一九三九年十月二十四日에　갈리포니아洲몬도뻬에서別世하였다　博士가朝鮮에돌아오지못하고　天城으로부름을입었으니　一層우리의슬음을더한다　그러나天城에서朝鮮의親友들을맛나그의遺恨은넉々히慰勞되었을줄믿는다　博士의遺族은五男을두었는데　一人은印度의宣敎師이고　一人은美國敎會牧師이고　一人은神學生이고　其他一人은醫學生이고　一人은中學生이다　博士의享年은七十六歲이다

朝鮮敎會가　博士에게들인禮物은　一九三〇年平壤敎界有志가博士의四十年宣敎記念建物을發起하고　委員遂麟瑞　吳胤善　金東元　李春燮　洪麟奎　金恒福　姜鳳羽　李聖徵　禹浩翊諸氏를實行委員으로選定하야　一九三四年十月에馬布三悅記念館落成式을擧行하였다　그러나　이보다도朝鮮敎會의心碑口碑색이여　博士의精神은永久히흘러가리라　博士는先見者요使徒요指導者요先生이다　朝鮮의文明의先驅者요福音의開拓者이다　行爲는太陽과같이光明하였고　頭腦는거울과같이맑었었다　難局을打開하는勇者요　人心을按撫하는慰者이다　끝까지友誼를직히고　對人接物에相對者를尊敬하였다　眞理에는妥協이었었고　義이면얼마든지붓잡었다　親近者에게는恩惠를베풀었고　遼遠者에게는信威가있었다　博士는印度의캐리　支那의모리슨　緬甸에쩟슨과한가지로亞細亞開拓의偉人이다　이러한偉人　朝鮮의아부라함이오朝鮮의바울인博士가最後의길을가실때에　其靈柩뒤에서따르며울지못하고　이제　많은時日을지나　追悼式을擧行하는　이날에우리의슬음은크다　그의信仰의後孫인朝鮮敎會그의肉身의遺族인未亡人과子孫에게祝福을빌뿐　嗚呼哀哉嗚呼痛哉

昭和十五年三月二十二日

니 一八九七年에外村査經會가五個所城內에서二次를開催하야 一年後五十二個所의査經會를開催하게되었다 至今까지査經會는朝鮮敎會의原動力이다

一八九八年現章台峴敎會基地를買收하였고 (天主敎神父와裁判하야이김) 一九〇一年六月에禮拜堂을竣工하고 禮拜式을擧行하였다 同年에章台峴敎會와關係된禮拜處所가十八個所一九〇二年에는二十八個所이었으니 博士의뿌리고북도든福音의成果는實로놀랄만하게進步되었다

一九〇三年一月부터神學班이란名義下에神學校를開始하고 一九〇七年에神學校로서의組織을完成하야博士는第一代校長이되여 一九二五年까지奉仕하다가其後元老校長이되었다

一八九四年四月에술막골에小學校建設을爲始하야 平安南道에小學校數百處를設立하고 其中에財政으로도아준곳도많었다 總督府에서敎育事業에貢獻이많다하야 金메달을授與하였다

一九〇七年에全朝鮮老會에第一回會長이되었고 一九一九年己未運動以後敎會多難한時期를當하야總會々長이되었다

一九〇七年에敎會憲法制定을主管하였고 一九二九年에改正憲法을發行할때에其委員이되었으며 繼續的으로總會政治部員의一人으로活動하였고 敎會의難局又는紛爭事件이있을적마다 博士의出馬를기다려解決하게되였다 一九一八年六月부터一九二八年八月까지崇實中學及專門學校가 經濟困難에빠졌을때에十年間(中學校는十一年間)校長에就任하야其困難을克服하였다

一九三五年十二月에平壤聯合諸職會에서經營하는盲啞學院에大同郡栗里面所在田二萬四千坪을基本으로 府內大駝嶺所在地一千坪을基地로寄附하였다 盲啞學院은本來一九〇三年에博士의前夫人이設立하야一九〇九年까지繼續하다가 不幸히夫人의別世로말미암아中斷되었든것이다 至今은博士의寄附한基地에前崇專寄宿舍를移築하야華麗한學院이되였다 其他博士는先見之明으로平壤城及各地에禮拜堂建築할만한基地를望占하야買收하였다가 時期가될때에寄附하군하였다

西章台의敎會共同墓地도大部分이博士의寄附이였다

博士는私財를增殖식힌일이없고 他人이알지못하게靑年數百名에게學費를補助하였고 聖經學校에神學校에出版事業에補助를게을리하지아니하였다 그가平壤을떠날때에牧師들을爲하야 平壤、平西、安州三老會牧師家族救濟部에數萬圓을

理事長ハ本聯盟ヲ代表シ聯盟ニ關スヲ事務ヲ處理ス

第六條　書記ハ本聯盟ニ關スル書類ヲ處理ス

第七條　理事本老會內各視察部長ノ職ニアル者之ニ充ツ

理事ハ本聯盟ニ關スル重要ナル事項ヲ審議ス

第八條　評議員ハ本老會內牧師及各視察部員ヲ以テ之ヲ充ツ

評議員ハ本聯盟ノ重要事項ニシテ理事會ニ於テ其ノ議ニ付シタルモノヲ審議ス

第九條　理事會及評議員會ハ理事長之ヲ招集ス

理事會及評議員會ノ議長ハ理事長之ニ當ル

第十條　本聯盟ノ事務遂行ノ爲適當ノ職員ヲ置キ理事長之ヲ任免ス

宣　言

東洋ノ平和ヲ確保シ八紘一宇ノ大精神ヲ世界ニ宣揚スルハ皇國不動ノ國是タリ　我等茲ニ益々團結ヲ鞏固ニシテ國民精神ヲ總動員シ內鮮一體全能力ヲ發揮シテ國策ノ遂行ニ協力シ更ニ福音宣傳事業ヲ通ジ長期建設ノ目的ヲ貫徹センコトヲ期ス

第九호 1　중화시찰상황보고

부장　박　응　률

一、교　회　1、조직교회二十一　중화읍、간동、무진、추빈、채송、설매리、사롱、귀일、정척、신읍、상귀동、건산、장산、내동、명구리、금수정、구거비、어부산、벽하리、법화

2、미조직교회二十一　대루리、장원리、롱산동、로전。은구、화암、각금、간지정、지정、다기장。대평、대정리、대흥、석교리、덕앙、성재리、화전、애간、초봉、운봉、중리

3、전도처三　흑우리、노련리、니현리

第八號　國民精神總動員

朝鮮耶蘇教長老會平壤老會聯盟規約

第一條　本聯盟ハ國民精神總動員朝鮮耶蘇教長老會平壤老會聯盟ト稱ス

第二條　本聯盟ノ事務所ハ平壤府内ニ之ヲ置ク

本聯盟ハ内鮮一體擧國一致國民精神總動員ノ趣旨ノ達成ヲ圖リ傳道報國ノ實ヲ擧グルヲ以テ目的トシ本老會内各堂會代表ヲ以テ組織ス

第三條　本聯盟ハ前條ノ目的ヲ達成スル爲朝鮮聯盟トノ連絡ヲ保持シ左ノ事業ヲ行フ

一、講演會、傳道會、査經會、復興會、座談會等ノ開催又ハ講師ノ派遣

二、印刷物ノ作成頒布及活動寫眞ノ映寫

三、加盟ノ團体相互間ノ連絡助成竝本運動實施諸機關ノ活動ノ援助

四、其ノ他前條ノ目的ヲ達成スル爲必要ナル事業

第四條　本聯盟ニ左ノ役員ヲ置ク

理事長　一名

書記　一名

理事　若干名

評議員　若干名

第五條　理事長ハ朝鮮耶蘇教長老會平壤老會長ノ職ニアル者ヲ之ニ充ツ

十一、장래경영 전도사업에힘쓰고저하오며
十二、치리형편 조선예수교장로회헌법대로하오며
十三、통계는별시와갖읍니다

第九호 2 동면시찰상항보고

부장 김 선 환

一、교 회 형 편

1、조직교회二十一 미림、리천、청룡、래도리、오루리、삼합리、추미리、장천、구동창、간중리、룡성리、승호리 동부、승호리중부、송호리、표대리、토포리、장수원、고방산、청호리、로성리、의암리

2、미조직교회十三 대수리、리현、가암、리목、석정、묘촌、풍정、웅암、대성、인흥、남경、철봉、성문

二、직 원

1、김선환목사는미림에서 김의도목사는장천、석정에서 김인실목사는구동창、간중리에서 박병룡목사는오루리、래도리에서 라귀환목사는승호리동부、룡성리에서 김윤찬목사는승호리중부、청룡에서 루동희목사는표대리、송오리에서 차종식목사는고방산교회에서위임목사로각々시무하고 박영렵목사는대수리에서 김표렵목사는의암리교회에서 림시목사로각々시무하았아오며

2、김영렬전도사는삼합리、묘촌에서 박경구씨는리천、리목에서 김영생씨는장수원、남경리에서 심종주씨는토포리、로성리교회에서 각々전도사로시무하옵고 녀전도사리인혁씨는산수원교회에서 김영환씨는송오리교회에서 최신서씨는웅암교회에서각々시무하옵고 전도인김석봉씨는인흥리교회에서 김찬화씨는가암교회에서 김삼보씨는승호리동부에서 선우성씨는청룡교회에서 현정씨는토포리교회에서 박신경씨는청호리에서각々시무하옵고

三、감 사 할 일 一년간각교회가평안히지내였사이오며

四、주 교 형 편 각々장유년으로조직하여진행하오며

二、감사할일 각교회가一년간평안히지내였아오며

三、교회형편 1、직원수 선교사一 시무목사五 무임목사一 장로四七 남전도사一〇 녀전도사八 남집사一二一 녀집사八〇 령수一〇〇 남전도인二

2、박응률목사는중화읍교회에서 윤옥경목사는무진교회에서 김리숙목사는건산교회에서 박긔환목사는설매리교회에서 위임목사로시무하였아오며 최진태목사는간동、귀일량교회림시목사로시무하였아오며 조상필전도사는추빈리교회에서 유정목전도사는금수정、석교、애간교회에서 한영룡전도사는회유、어부산교회에서 박태섭전도사는신읍、상귀동교회에서 안룡준전도사는장산、정척교회에서 리승규전도사는구거비、내동、벽하리지동교회에서 림재륜전도사는룡산동、대정리、법화간지정、장원리교회에서 리순종전도사는덕암、대평、은구、노전、화전、성재리교회에서 리종복전도사는명구리、중리、초봉、각금、대흥、화암교회에서 김동섭전도사는채송리、사룡리、대구리교회에서 녀전도사남시온씨는장산、정척교회에서 김영순전도사는중화읍교회에서 안이국씨는회유、어부산교회에서 조영순씨는무진、설매리교회에서 박성식씨는내동、구거비、벽하리、지동교회에서 윤영춘씨는법화、대정、대흥、각금교회에서 박성환씨는노전、은구、대평교회에서각々시무하였아오며

四、주일학교형편 각교회에서주일학교를조직하여진흥하오며

五、성경공부형편 성경통신과 성경암송 남녀사경회 만국주일공과로공부하오며

六、긔도형편 은밀긔 도가정긔도 특별긔도하는이가있아오며

七、전도형편 각교회에연보하여다기장과노련리에전도인을파송하였아오며

八、재정형편 각교회가지탱하오며

九、학교형편 사립학교、강습소、학원등으로교육하오며

十、특별사건 중화읍교회에서二千원경비로례배당을수리하오며 로전교회에서一千五百원경비로례배당을신축하오며

대이도리、롱산교회는당회를조직하있아오며 3、동천리에서는이안리교회에서분리하야교회를설립하였아오
4、벽지도리교회에서는확락심장로二十五주년긔렴식을거행하였아오며 5。과서리교회에서一천五백여
원예산으로련와제례배당을건축하였아오며

四、주일학교형편 각교회에서장년、유년、영아부를두고교수중이오며 주일학교교과서는만국주일통일공과를사용
하오며

五、학교형편 남녀사립학교、강습소、개량사숙、하긔학교를경영하있아오며

六、성경공부형편 각교회가 사경회성경학교 성경통신과 주일학교 야학 개인독경등이있아오며

七、긔도형편 청신긔도、개인긔도、가정긔도、특별긔도회등이있아오며

八、전도형편 중화서도제직회에서신허리에전도인을파송전도중이오며 대동남도제직회전도부에서는로남리에
전도인을파송전도중이오며 각교회에서는남녀가각々열심전도하오며

九、치리형편 조선예수교장로회헌법대로하로며

十、총계는별지와갓습니다

第九호 4 성강시찰상항보고

부장 장 운 경

一、교회

1、조직교회一九 마산、관학리、삼성리、롱천리、광덕리、도덕리、원흥리、동삼리、련리、강동읍、하리、화강리
고봉리、봉래리。명덕리、물아시、서동、성천읍、삼등

2、미조직교회一七 동북리、하차리、배산막、봉당리、향교리、고비리、명의리、송가리、인산、남양리、덕련리、
회창、운련리、문창리、문흥리、덕암리、문원리

五、성 경 공부형편　성경통신과　남녀사경회　주일공과　아동성경학교로공부하는일이오며
六、귀 도 형 편　은밀귀도　가정귀도　특별귀도가있아오며
七、전 도 형 편　각교회가남녀전도회를두고전도인을세워서전도하며 · 지방으로전도인을파송하며　개인전도도있아오며
八、통계표는별지와같읍니다

第九호 3 대쥬시찰상항보고

부장 곽 희 정

一、교 회

1、조직교회二十二 정오리、도마스귀렬、두단리、문발리、루리、대송리、각금리、대이도리、벽지도、성현리、대내리、삼합리、삼성리、이안리、요포리、광석리、영삼리、롱산리、성천리、대귀암、석정리、서호리

2、미조직교회五 간리、남정리、로남리、동천리、신허리

二、교 회 형 편

1、직원 선교사一 목사四 장로四七 남전도사五 녀전도사七 장립집사一七 남서리집사一二五 녀서리집사六二 전도인三 령수二一

2、곽희정목사는정오리、도마스에서 박영로목사는대송리에서 우성옥목사는벽지도리교회에서 서성일목사는삼성리、대내리에서 각々시무하오며
오형택전도사는요포리교회、광석리교회에서 루사현전도사는각금대이도교회에서 박상진전도사는문발리、간리교회에서 리태석전도사는서호、삼합리에서시무하였아오며

三、감 사 할 일 1、하나님은해중에본지경내각교회가一년간평안히지내였아오며 2、미조직교회이던서호、석정

二、교회 형편

1、직원 시무목사三一 무임목사六 선교사一 장로一一八 령수一一 장립집사七三 서리집사남二一〇 녀二三〇

남전도사六 녀전도사二五 남전도인八 녀전도인八 목사후보四

2、김관식목사는장대현 김화식목사는창동 림종순목사는서문외 리학봉목사는남문박 최지화목사는련화동 김상권목사는신암 리인식목사는귀림리 김형원목사는경창리 강병석목사는서성리 리희섭목사는창광산、평강 리유택목사는신현황보덕삼목사는북신리 루상봉목사는명촌 심익현목사는하리 백종세목사는대타령 김철훈목사는송산 변린서목사는오촌 정창순목사는동대원 황은균목사는동평양 김룡백목사는마산、중이리 정명채목사는고정、인흥리

3、림시목사 김인준목사는상흥리 최문식목사는내리 김성호목사는하선교리

4、각교회당회당、흥부교회김관식목사 와산교회정명채목사 신광교회송상석목사 가작리교회김상권목사 신하동교회황은균목사 보령교회백종세목사 서장대교회리학봉목사 서평양교회송상석목사 룡라도교회김화식목사 서신리교회박승렵목사 장포동교회김영준목사 가현교회리응락목사 로성교회리성휘목사

5、종교사업목사 박형룡 리성휘 남궁혁 리창호

6、공로、목사 채정민

7、무임 목사 최봉석 김리제 허 섭 리은석 리만영 림종순 리용직 리약신

三、감사 할 일 본경내각교회가평안히지난일이오며창동리춘섭장로는三만원을내여유치원을독자로신축한일이오며

四、주일학교형편 각교회가조직중으로진행중이오며

五、성경공부형편 성경통신과 사경회 주일학교 야학 개인독경으로공부하오며

六、귀도 형편 개인귀도 가정귀도 삼일귀도 특별귀도등을힘쓰오며

七、전도 형편 신암교회에서는본구내가작리교회를맡아돕기로하였아오며 그타전도하는일이진보중이오며

二、직원 형편

1、목사四 장로二九 장립집사三 서리집사一四三 령수一五 전도사四 전도인二

2、장운경목사는강동읍、고비리교회、김명선씨는도덕리、원흥리교회위임목사로시무하오며 김경찬목사는광덕리외三교회에서 김진식목사는東三리외이처교회림시목사로시무하오며 김의창목사는하리외二처교회에서시무하엿사오며 최병길씨는삼등시외二처교회에서 리관유씨는마산외三처교회에서전도사로각々시무하오며

三、감사 할일 전지경내각교회가一년간평안히지내엿아오며

四、공부 형편 남녀사경회、성경통신과、만국주일공과로공부하오며

五、주일학교형편 각교회가주일학교를세워장년 유년 영아부 三부로난호아공부하오며

六、귀도 형편 개인귀도、가정귀도、은밀귀도、특별귀도로하오며

七、전도 형편 평양성전도회와본지경전도회에서각々전도인을세워전도하오며

八、학교 형편 사립학교강습소유치원하귀학교를경영하오며

一〇、총게는별지와여합니다

第九호 5 평양시찰상황보고

부장 김 화 식

一、교 회

1、조직교회三十一 장대현、서문외、산정현、창동、남문외、련화동、신암、귀림리、경창리、서성리、창광산、강촌、신현、하선교리、남신리、동평양、북신리、명촌、하리、가현、와산、고정、상흥리、내리、중이리、남궁리、룡성리、대타령、송산、오촌、동대원

2、미조직교회一〇 신광、룡라도、서신리、장포동、흥부、인흥리、신하동、천남리、가작리、서평양、보령、서장대

▲동면시찰지경

인 흥一〇 웅 암六 청 룡六四 풍 청三二 오루리五〇 내도리一八 토포리二〇
승호동부六七 릉성리三二 의암리三五 청호리二七 승호중부五九 장수원五五 로성리二五
가 암八 리 목一九 리 현一四 리 천九一 석정리二七 장 천八〇 고방산三五
대수리三一 미림一〇八 묘 촌— 표대리三七 간중리三〇 송오리一〇〇 구동창六四
대성리一〇 삼합리三五 성문리一七 남경리二八 철봉리一〇 추미리二四 ▲합계一三六六

▲성강시찰지경

마 산三三 하차리二〇 동북리一〇 배산막一一 관학리一五 삼성리二〇 룡천리二五
광덕리五〇 도덕리八五 원흥리一七 고비리二六 강동읍五〇 동삼리五三 련 리二八
봉당리二〇 향교리二七 명의리二五 하 리四〇 세심리三〇 봉래리二二 고봉리二五
남 산一五 삼 동三〇 송가리一六 명덕리一七 남양리一五 덕련리一四 회 창三七
운련리一六 문창리一〇 문흥리八 물아시三二 시 동二二 덕암리一三 성천읍四〇
문원리二一 ▲합계九三八

▲평양시찰지경

장대현四三四 창 동三二八 신 암二一四 서성리一二〇 신 현一四〇 동평양八五 하 리二〇五
고 정七五 중이리四〇 대타령四〇 동대원七七 서문외四〇〇 남문외二〇一 귀림리二〇五
창광산一〇〇 하선교리五五 북신리九五 가 현四〇 상 흥五五 송 산一七〇 남궁리一一〇
신 광一二八 산정현— 련화동二九〇 경창문외一五五 평강一〇〇 남신리三〇 명 촌六九
와 산二五 오 촌八二 룡 성三七 룡라도三〇 서신리四〇 신하동一六 장포동一〇
천남리一六 인흥리五〇 가작리一〇 ▲합계四三六三

八、학교형편도여전하오며
九、치리 형편 조선예수교장로회헌법대로하오며
一〇、통계표는별지와갖아오며

第九호 6 성찬참례하는교인수

(昭和十五年三月現在)

▲대중시찰지경

벽긔도一〇六 성 현三六 대의도리三四 이안리一二 문 발五〇 남 정二七 신허리一三
요 포三〇 성천리三二 영삼리三五 간 리三〇 동천리一二 대내리二三 각금리七六
삼합리一八 정오리六〇 삼성리七二 대긔암三八 광석리三〇 대송리五五 도마스八〇
룡 산三〇 석정리三二 투 리七一 서호리三〇 두단리一一〇 ▲합계一一四二

▲중화시찰지경

간 동三九 석교리二〇 지 동九 룡산동二〇 귀 일四〇 금수정五〇 설매리五五
태 평一〇 간지정八 각 금六 애간리八 문진一〇五 채송리三〇 대 홍六
대루리一五 벽하리二五 법하리一三 사룡리三四 초 봉二一 장산리四二 구거비三〇
장원리六 명구리二五 건산리五〇 정섭리三〇 대 동三〇 추빈리七二 로전리一一
상귀동三〇 신 읍四一 화 던一五 중화읍一〇五 덕암리一〇 성재리六 회유리四五
은 구六 어부산二八 대정리八 운봉리九 화 암六 중 리六 남 창六
다기장六 ▲합계一一三八

교				회			교			원		
2、유아세례로입교한자수	1、세례밧아입교한자	15 금년에들어온입교교인 1로3	제三 교인총수 22、25、27、28	44 신건축예배당수	13 예배당수 예배처소까지	12 준당회수 미조직	11 당회수 목사없는	목사있는	제二 교회총수 11-12	10 목사후보생수	9 강도사수	8 영수수
30	132	161	3599		26	8	15	3	26	1		21
14	100	124	2740		46	21	17	5	43	3		100
30	139	225	3056		35	14	13	8	35	3		92
12	70	115	2780		36	16	17	4	36			24
77	1261	746	13313		41	9	2	30	41	4		11
163	1902	1401	25488	1	184	52	47	46	181	11		248

第九호 7 조선예수교장로회 평양로회 제三十八회 총계

自昭和十四年四月 至昭和十五年三月

종목	직													
	제一 직원총수	1 선교사수	2 수목사		3 장로수	4 장립집사수	5 서리집사수		6 전도사수		7 전도인			
시찰부	로10		시무	무임			남	녀	남	녀	남	녀		
중대	287	1	3		44	17	128	62	16	3	1	11		
화중	439	1	6	1	49		124	86	9	4	2	3		
면동	427		8		56	6	154	94	4	1	5	4		
강성	320		3		119	6	88	55	11	11	2	1		
양평	837	2	29	12	118	73	210	320	6	25	8	19		
개총	2310	5	48	13	386	102	708	637	46	43	18	38		

인					종				
25 유아세례총수	26 금년에세운학습인수	27 학습인총수	28 원입인총수(유년까지)	29 주일에모히는평균수(유년까지)	제四 종교교육 1、학교수 30 45 48 50	2、학생수 31 46 49 51	3、교사수 32 47	30 주일학교총수 1로2	1、주일학교수	2、화장주일학교수
341	142	355	1734	5610	41	3957	439	38	38	
101	144	233	1277	3555	44	3303	327	43	43	
299	178	317	1206	3912	47	5270	425	40	35	
130	76	240	1314	2392	36	2680	338	36	36	
886	467	1118	6466	15250	58	19404	1510	42	42	
1757	997	2163	11997	30629	226	34614	3037	199	194	

3、이명증서로온입교인수	16 금년에명한입교인수 1로3	1、별세한입교인수	2、이명증서로간입교인수	3、출교한입교인수	17 해벌한입교인수	18 책벌한입교인수	19 성찬례하는입교인수	20 책벌교인수	21 실종교인수	22 입교인총수 19、20、21	23 금년에세례받은유아수	24 유아세례중별세한자수
24	114	28	77	9	8	16	1431	84	174	1169	51	10
10	133	29	100	4	9	11	1138	58	45	1129	23	5
56	129	24	86	12	9	8	1366	39	93	1234	16	8
29	68	18	49	1	1	7	936	84	136	1101	9	5
308	607	124	459	24	5	13	4363	133	347	4843	185	60
427	1044	223	771	50	32	55	18254	398	795	9476	294	88

교												
46 동학생수	45 하기성경학교수	동졸업생총수	44 성경통신과학생수	43 전도회수	42 동회원수	41 사경회수	40 소년면려회수	39 동회원수	38 면려청년회수	37 동졸업생총수	36 동교사양성과생수	35 동수입생수
350	3	34	106	26	4230	35	3	363	11	16	17	26
100	1	28	72	31	3852	67	1	70	2	3	15	
775	8	19	64	9	3817	37						
70	1	7	38	30	1668	35		252	13			
2080	15	90	205	33	7039	48	24	956	121	106	28	
3375	28	178	485	129	20606	222	28	1641	147	125	60	26

교											
34 주일학교교사강습회수	33 주일학교협의회수	4、화장주일학교교사수	3、영아부교사수	2、유년부교사수	1、장년부교사수	32 주일학교교사수 1로4	4、화장주일학교학생수	3、영아부학생수	2、유년주일학생수	1、장년주일학생수	31 주일학교학생총수 1로4
2	1			275	147	427		72	2380	1617	3607
			5	231	181	317			2364	1939	3303
		13	9	230	138	390	188	123	1885	2399	4595
	2		1	202	133	338		23	1478	1189	2680
		2	31	818	558	1404		577	8831	7960	17164
2	3	15	46	1751	1157	2878	188	791	16738	15104	31351

제六 재정지출총액 64 65 66 67	교										
	63 동교수수	62 동강습성수	61 강습소수	60 동보모수	59 동원아수		58 유치원수	57 동교사수		56 동학생수	
					녀	남		녀	남	녀	남
1387.13	4	170	2					23		65	200
2166.49									2	15	13
11069.36	4	190	3	2	36	45	1		2	15	
15860.45	3	102	2								
107996.40	7	430	3	20	341	355	9		16	295	171
138479.83	18	892	10	22	377	400	10	23	20	385	384

학									육				
55 야학교수		54 동교사수		53 동학생수		52 소학교수		제五 학교총수 52 55 58 61 64	51 동학생수	50 신학교수	49 동학생수	48 성경학교수	47 동교사수
녀	남	녀	남	녀	남	녀	남						
	7	3	6	123	322		4	13					12
	1	2	5	113	381		2	3					8
1		3	8	120	510		3	7					35
				20	100		1	4					5
4	2	4	7	313	1618	3	4	22	160	1			106
5	10	12	26	689	2931	3	14	49	160	1			166

66 감사연보	2、총회비	1、로회비	65 상회비 1 로 2	9、특별비	8、협의회급강습회용비	7、사경급부흥회용비
97.00	173.00	234.00	407.00	703.00	455.00	960.00
	123.83	244.66	368.49	783.00		1686.00
129.97	177.40	236.73	414 13	509.00	456.00	1577.93
	148.21	221.87	320.13	973.67	755.00	979.50
9[illegible]3.61			964.59	7151.13	30.00	4426.22
1159.88	622.44	897.26	2474.34	10119.13	1696.00	9629.65

재.

64 본교회에관한경비 1로 9	1、등유시단급수호비	2、건축비급수리비	3、교역자봉급	4、전도사업비	5、주일학교용비	6、면려청년회용비
14150·00	1947.00	4601.00	7226.00	1392.00	763.00	295.00
17066.00	1672.00	4281.00	7386.00	625.00	532.00	91.00
15447.53	1846.00	3247.60	5895.00	1202.00	621.00	93.00
12747.49	8665.90	6377.00	1397.00	2257.00	636.84	480.00
889181.43	8977.80	23635.75	28594.00	9302.30	4410.64	2453.59
948592.45	23108.70	31552.35	50498.00	14778.30	6963.48	3412.59

정						
8、	로회성경학교용비					
9、	고등성경학교용비					
10、	유치원사범과용비					
11、	신학교용비					

第十호 임원록

회수	회장	부회장	서기	부서기	회계	부회계
一、二회	김성택	허일	김우석	장운경	김동원	양성춘
三、四회	김선환	마포삼열	김우석	김찬근	김동원	양성춘
五、六회	리인식	김우석	리학봉	장운경	양성춘	리춘섭
七、八회	김우석	리인식	리학봉	장운경	양성춘	리춘섭
九、十회	리학봉	리인식	장운경	백승건	양성춘	리춘섭
十一、十二회	리인식	곽안련	장운경	리성휘	리춘섭	양성춘
十三、十四회	방경모	리성휘	장운경	김재유	리춘섭	김동원
十五、十六화	장운경	리성휘	김재유	리보식	박귀봉	김동원
十七、十八회	변린서	허섭	라시산	김인실	박귀봉	김동원
十九、二十회	김선두	허성	라시산	김인실	박귀봉	김동원

67 학교용비 1로 11	1、소학교용비	2、야학교용비	3、유치원용비	4、강습소용비	5、하기성경학교용비	6、로회고등학교용비	7、로회소학교용비
6402.00	5117.00	285.00		600.00	40.00		
4230.00	4200.00	30.00					
8856.76	7939.00		800.00		100.00		
1506.00	800.00			678.00	28.00		
17180.77	8910.00	1110.00	7459.77				
38176 53	26666.00	1525.00	8259.77	1278.00	168.00		

昭和十五年九月六日印刷
昭和十五年九月九日發行

【非賣品】

平壤府衣岩里參壹五番地
編輯兼發行人　金彰燁

平壤府新陽里一五〇番地
印刷人　金秉龍

平壤府新陽里一五〇番地
印刷所　紀新社

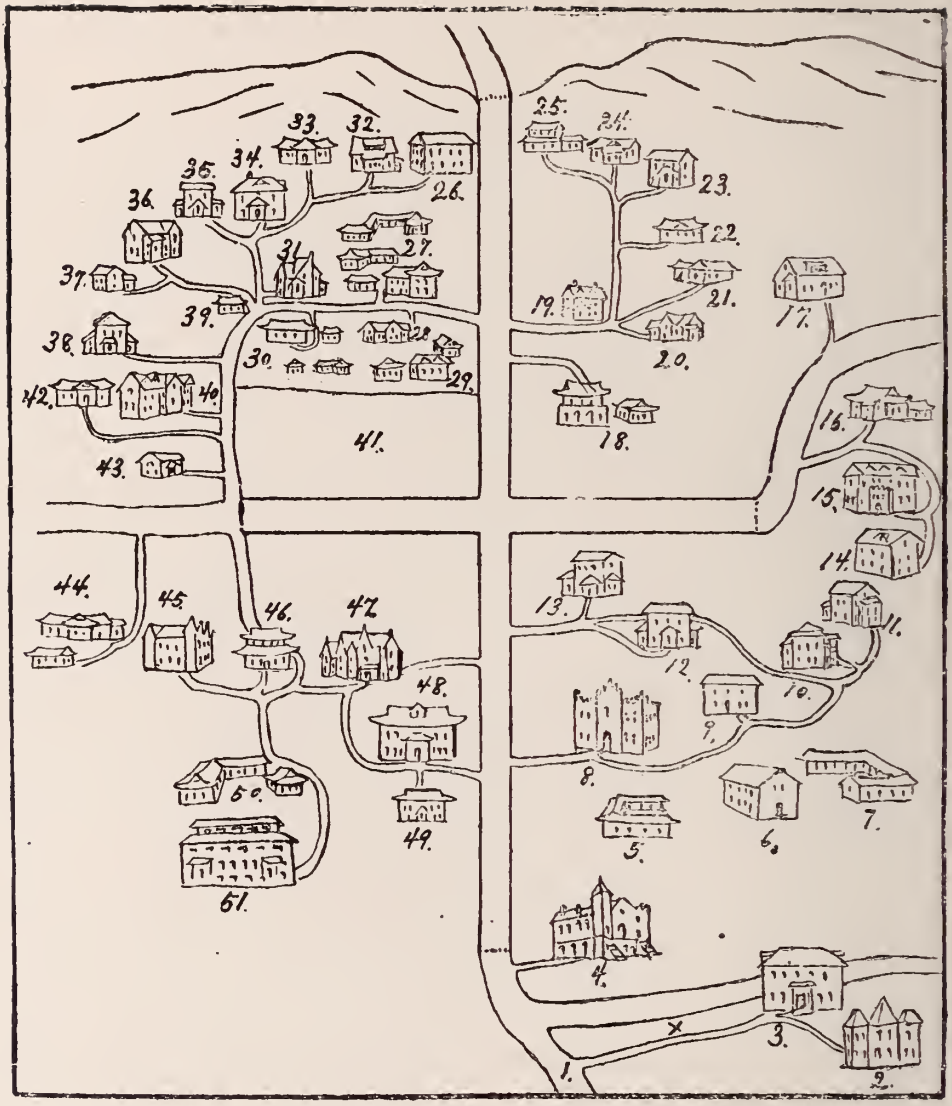
平壤府衣岩里參壹五番地
發行所　平壤老會事務所

二十一、二十二회 남궁혁 허 섭 라시산 백승건 박귀봉 장운경
二十三、二十四회 림종순 허 섭 라시산 백승건 박귀봉 장운경
二十五、二十六회 리만영 리창호 라시산 백승건 박귀봉 장운경
二十七、二十八회 백승건 김영준 라시산 길진경 박귀봉 장운경
二十九、三十회 리승길 라시산 길진경 조택수 장운경 박귀봉
三十一、三十二회 리승길 라시산 길진경 조택수 장운경 박귀봉
三十三、三十四회 박응률 주귀철 조택수 강병석 장운경 김천덕
三十五、三十六회 라귀환 최지화 조택수 강병석 장운경 김천덕
三十七、三十八회 최지화 장운경 김표렵 루동희 김천덕 리인명

AUDITORIUM GYMNASIUM

— AT —

MEETING TIME



1. Entrance of Our Pyengyang Mission Station.
2. Women's Hospital Building
3. Men's Hospital Building
X. New Hospital Building Site
4. West Gate Church
5. Seminary Dormitory
6. Seminary Dormitory
7. Seminary Dormitory
8. Seminary Administration Building
9. Dr Engel's Home
10. Dr. Reynolds' Home
11. Dr. Parkers' Home
12. Dr. Erdman's Home
13. Dr. Clark's Home
14. Domestic Science Building of Girls' Academy
15. Administration Building of Girls' Academy
16. Miss Snook's Home & Dormitory of Girls' Academy
17. Y. M. C. A. Residence
18. Men's Bible Institute
19. Mr. Hamilton's Home
20. Mr. Lutz's Home
21. Dr. Swallen's Home
22. Dr. Blair's Home
23. Dr. Robert's Home
24. Mr. Hill's Home
25. Dr. Bernhelsel's Home
26. Woman's Higher Bible School
27. Women's Bible School & Dormitories
28. Miss Doriss' Home
29. Miss Doriss' Rescue Home
30. Dr. Moffett's Home
31. Dr. McCune's Home
32. Mr Phillip's Home
33. Mr. Mowry's Home
34. Lady-Workers' Home
35. Dr. Bigger's Home
36. Pyengyang Foreign School Dormitory
37. Pyengyang Foreign School Infirmary
38. Mr. Reiner's Home
29. Pyengyang Foreign School Teacher's Home
40. Pyengyang Foreign School Administration Building
41. Pyengyang Foreign School Athletic Field.
42. Dr. Baird's Home
43. Mr. McMurtrie's Home
44. College Shops
45. Academy Administration Building
46. Original College Building—Library
47. College Science Hall
48. College Administration Building
49. College Dormitory
50. Academy Dormitory
51. Auditorium-Gymnasium

One Sixth of a Square Mile of Missionary Activity (120 Acres)

WOMEN'S HIGHER BIBLE SCHOOL 50 STUDENTS.

WOMEN'S STATION BIBLE INSTITUTE 150 STUDENTS.

WOMEN'S INDUSTRIAL SCHOOL 100 STUDENTS.

Men's Bible Institute
180 Students

Primary and High
ol for Missionary
ren of all Korea
100 Students

Girls' Academy
280 Students

Boys' Academy
570 Students

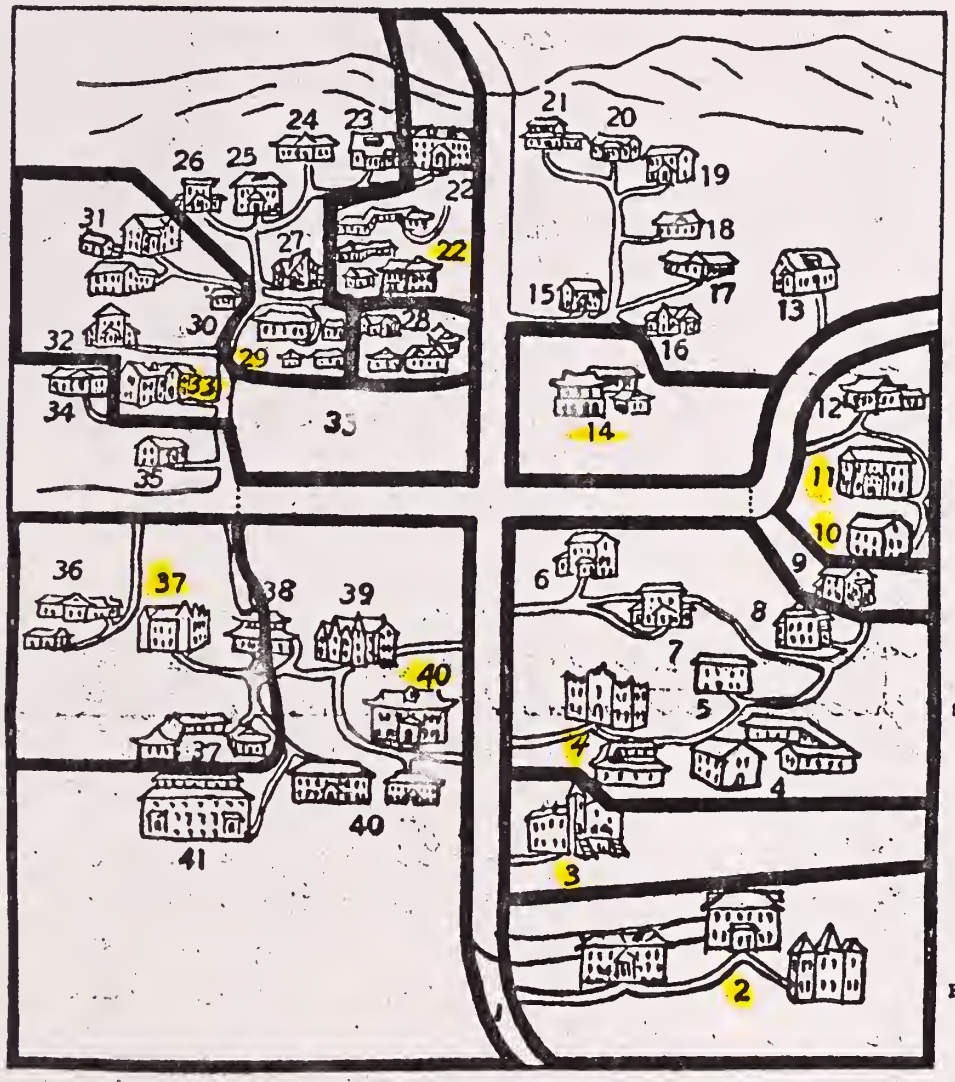
Presbyterian
Theological
Seminary of all Korea
120 Students

Industrial Shops

Local Church
Congregation 1,560
Prayer Meeting 1,000
Sunday School 2,000

Union Christian
Men's College
150 Students

Union Hospital
18,000 Patients
47,680 Treatments
Four Missionary Doctors
Five Korean



Pyengyang Presbyterian Compound

1. Entrance to compound
2. Union Christian Hospital Buildings
3. West Gate Church
4. Seminary Administration Building and Dormitories
5. Dr. Engel's Home
6. Dr Clark's Home
7. Dr. Robb's Home
8. Dr. Roynold's Home
9. Dr. Parker's Home
10. Domestic Science Building of Girls' Academy
11. Administration Building of Girls' Academy
12. Miss Snook's Home and Girls' Academy Dormitory
13. Y. M. C. A. Residence
14. Men's Bible Institute Buildings
15. Mr. Hamilton's Home
16. Mr. Lutz's Home
17. Dr. Swallen's Home
18. Dr. Blair's Home
19. Dr. Robert's Home
20. Mr. Hill's Home
21. Dr. Bernheisel's Home
22. Women's Bible Institute & Bible School
23. Mr. Philip's Home
24. Mr. Mowry's Home
25. Lady-Workers' Home
26. Dr. Bigger's Home
27. Dr. McCune's Home
28. Miss Doriss' Home & Lula Wells Institute
29. Dr. Moffett's Home
30. Foreign School Teachers' Home
31. Foreign School Dormitories & Infirmary
32. Mr. Reiner's Home
33. Foreign School & Athletic Field
34. Dr. Baird's Home
35. Mr. McMurtrie's Home
36. Anna Davis Industrial Shops
37. Boys' Academy Building & Dormitory
38. Union Christian College Library
39. Union Christian College Science [illegible]
40. Union Christian College Main Building & Dormitory
41. U. C. C. Auditorium-Gymnasium

15 City Churches
15,000 Christians

318 Country Churches
in Province
32,789 Christians

697 Sunday Schools
in the Province
45,537 Pupils

59 Primary Schools
3,782 Pupils

KURAHKBOO

(Vernacular for Club)

Yes, They're Going Fine These Childrens Bible Clubs

at

PYENGYANG, KOREA

by

Rev. Francis Kinsler.

(Dr. G. S. McCune, President of the Union Christian College of Korea joins Mr. Kinsler enthusiastically in the support of this work.)

Another year has passed. It is June 1934. The Bible Clubs for children have had a steady growth in the four years since our beginnings. This year the enrollment has increased; new Clubs have been formed, and the leaders, practically all of whom are students of Union Christian College and Academy have developed in their leadership of children and in their loyalty to our Bible Club spirit.

The Bible Club program has its center in the now fully developed Ceremonial of Worship, which is followed once each week in every Bible Club. During the ceremonial the children sit in rows forming a large square, while they conduct the program entirely by themselves. The program includes sentence prayers and reciting of Bible verses. I have seen as many as twenty to thirty lead in prayer, and as many as fifty stand and recite Bible verses. The entire Club then rises and as one of their number leads repeats in unison the words of Luke 2:52, "And Jesus increased in wisdom and stature, and in favour

with God and man." We sing the Club song which expresses the Christian life for youth and the Club spirit. Club leaders wrote the words and composed the music of this song.

The course of study in the Bible Clubs has greatly improved with our printing of text books. The lessons in Korean and Japanese set out to give a general idea of the stories of the Bible and they cover a four year course. There are studies in the life of Christ, Old Testament history, the lives of the prophets, the history of the New Testament, and some references to Church

Club Boys and Girls in C. C. C. Auditorium.

History. Although these lessons seek to present in an interesting and vital manner the meaning of the Bible, they are constructed according to the graded abilities of the children both as to reading and thinking. The first books were printed in April and already some two thousand copies have been distributed. In the second and third terms of the school year yet to come, the number of books printed and distributed will equal or surpass the number already reached.

There have been some special activities in the Bible Clubs during the year. In February a rally meeting of all the Bible Clubs in Pyengyang was held in the large auditorium of the Union Christian College of Korea, during the visit of High Commissioner Mapp of the Salvation Army from London. Some thousand Bible Club children gathered in their Korean new year many-colored clothes and carried out a program consisting of the Worship Ceremonial, music, gymnastic drills and a play all conducted by the children themselves. Modesty forbids me to comment upon the quality of the program, but this great General Mapp, the chief Commissioner of the Salvation Army from London went out of his way to say that he had seen many children's programs from the days of his youth up, and during his travels in many lands, but the program of the Bible Club children was the best that he had ever seen.

The third Commencement exercises of the Bible Clubs were held in March when seventeen boys and twelve girls were graduated. Part I of the program included

Club Boys and Girls in U. C. C. Auditorium.

the Club Ceremonial of Worship conducted by the graduates among themselves, and during the recitation of the Club motto Luke 2:52, they were visibly affected. A large number of the graduates have found ways and means to continue their pursuit of knowledge by entering advanced classes in the grammar schools and two have entered our Boys' Academy.

The Club children have continued to work with the Club leader who carries on charity work in the slums of the city. At Thanksgiving time these Club children, all very poor themselves, gave some twenty-five bushels of

grain, including rice, millet, beans, corn, lentils, barley, potatoes, wheat, and an apple. In addition to this they gave thirteen yen and thirty-nine sen for the cause of Korean Foreign Mission work in Shantung, China. During the year through these Club workers, some sixty bushels of grain, over two hundred pieces of clothing, together with kindling wood and other necessities of life, were distributed among the poor.

Time lacks to tell of other activities; of the Christmas programs when genuine Santa Clauses give to the children Christmas cards pasted on preaching tracts for them to give out to the unbelieving homes in their neighborhood; of the way in which some two thousand tracts were distributed; of the inspection programs in the Clubs when everything pertaining to the children was inspected for cleanliness, including clothes, faces and hands, text-books, class-rooms, and even the consciences of the inner man; of track and field events and the mighty tug-of-war; of spring and fall hikes when the ceremonial of worship was held out under the blue sky and when children marched through the streets singing Club songs and especially the Club hymn, "Jesus is all the world to me."

There are now fourteen Bible Clubs in the city of Pyengyang with an enrollment of over fifteen hundred children. During the year similar Bible Clubs have been organized in nearby country churches until now they number ten. The work has also been undertaken in other parts of Korea. There are Bible Clubs functioning

in Chulla Province, in Andong, Seoul, Kwaksan, Syenchun and Kangkei. We have had requests to begin this work in many other places including Wonsan, Masan, Chinnampo and Chairyung.

We repeat what we said last year, asking your prayers that we may go forward. There is a great need for this work among the neglected multitudes of Korea. These Bible Clubs with their simple and yet complete program are fulfilling that need and this work of teaching a full four-fold Christian life through the words of the Bible itself is a present opportunity of unlimited future possibilities.

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KISHIN PRINTING COMPANY
NEAR
UNION CHRISTIAN COLLEGE
PYENG YANG, KOREA.

General Report Pyeng Yang Station
1903 - 1904

STATISTICS.

NAME OF CIRCUIT.	MISSIONARY IN CHARGE.	Helpers.	Communicants.	Baptized this year.	Catechumens.	Catechumens received this year.	Suspensions.	Excommunications.	New Church Buildings.	New Groups.	MEETING PLACES. Chiefstations and Churches.	MEETING PLACES. Other regular meeting places.
Pyeng Yang City: Central Church	Dr. Moffett, Mr. Lee	2	775	137	242	84	5	1	..	..	1	7
Pyeng Yang City: South Gate Church	Mr. Swallen, Mr. Blair	1	115	26	42	21	2	..	..	..	1	1
An Ju	Mr. Blair	1	139	33	109	22	..	..	1	..	7	7
Yung Yoo	Dr. Moffett, Mr. Blair	2	276	93	250	78	..	..	..	..	10	3
North Pyeng Yang	Dr. Moffett	3	533	67	522	65	2	..	3	2	12	25
Kang Dong	Mr. Bernheisel	3	412	154	267	107	1	..	1	..	22	12
Western	Mr. Hunt, Dr. Baird	4	518	176	632	188	9	3	5	..	17	30
Choong Wha	Mr. Lee	3	371	70	339	60	4	3	..	..	22	1
Whang Ju-kokaan	Mr. Lee	3	488	112	423	129	7	5	..	..	21	1
Whang Hai Central	Mr. Hunt	3	490	121	293	163	20	11	4	2	21	12
Anak	Mr. Swallen	4	580	113	313	142	20	8	1	5	26	12
Totals		31	4703	1104	3432	1063	69	31	15	9	160	111

PYENGYANG NEWS

PUBLISHED BY THE PYENGYANG STATION OF THE CHOSEN MISSION
OF THE PRESBYTERIAN CHURCH IN THE U.S.A.

Vol. 2 — NOVEMBER 1934 — No. 1

1884 **Korea's Feast of Trumpets** 1934

"Thou shalt cause the trumpet to blow in the year of Jubilee"

The Trumpets Sound.

This is Korea's Year of Jubilee, fifty years since the first missionary arrived on the field. The General Assembly held its great celebration Sept. 9-10 with music and speeches appropriate to the occasion. In connection with that celebration, Mr. J. Y. Crothers of Andong Station, made the most interesting discovery that the day on which Dr. H. N. Allen, the first resident missionary in Korea landed fifty years ago, was by the Jewish calendar the Feast of Trumpets, and he also discovered that Sunday Sept. 9 of this year was again the Feast of Trumpets, just rounding out fifty Jewish years to a day.

To celebrate this year's great Feast of Trumpets, since no building in the city could hold those who wished to attend, an open air meeting with loud speakers far down the field was arranged. The nineteen city churches all called off their afternoon preaching services so that the believers might join with the Assembly members in the great celebration. Fully 12,000 people assembled on the College campus around a raised platform and listened to the music of the various choirs and bands and the address by Dr. A. E. Armstrong, Secretary of the Mission Board of the United Church of Canada. It was a beautiful sunshiny day. Everyone wore his Sunday clothes. Sunday Schools all came with their flags and banners flying. Thousands of special flags had been prepared in commemoration of the Jubilee occasion.

(*Page 6, Column 2*)

Illustrations.

(Top) *The assembly with speakers' stand in background.*

(Center) *A variety of banners.*

(Bottom) *A portion of the two-mile procession can be seen in the background.*

The Hosts Assemble.
2157 C. E. Delegates

All roads led to Pyengyang! Posters and banners at the Railway station, arches and banners along the streets and hearty greetings from the local Endeavorers welcomed the delegations of young people, pastors and church leaders who came from all of Korea's thirteen provinces, from Manchuria and Japan, to attend the first quadrennial convention of the National Christian Endeavor Union, September 1st to 6th.

The 2157 registered delegates so far exceeded the number expected that a second edition of programs, song books, and badges had to be hastily issued. One of the largest delegations in proportion to the churches represented, came from the most northern province. One delegate, Mr. Han Kyeng Hi came from Il Myen Pa, more than a hundred miles beyond Harbin, in Manchuria.

The main sessions of the convention were attended by from four to five thouand people who filled the Gymnasium of the Union Christian College, sitting on the floor according to Korean custom. The sectional conferences were held in near by buildings. The true spirit of Christian Endeavor with its high enthusiasm, deep spiritual tone, and sincere study characterized the whole convention. Both the National Committee under the direction of Rev. Wallace Anderson, Foreign Secretary, Mr. David Lee, National secretary, and Mr. Cho, President of the National Union, and the local committee had everything well planned and the program was carried out with dispatch and great success. The music was most inspiring under the direction of spirited Korean song leaders. The Convention Communion service was conducted at six o'clock Sunday morning by Dr. Chas. Allen Clark. It is estimated that about two thousand took part in this very impressive service—the largest of the kind ever held in Korea. The presence of Christ was very real.

The celebration this year of the Golden Jubilee of Christianity in Korea gave color to this convention also. (*Continued on page 5, Column 1*)

P.Y. Station

Speaking of Trumpets !

Does it seem as if we are trying to "blow our own trumpet" in this issue of "The News?" On the contrary it is our very earnest desire to give to God all the glory for the wonders He has accomplished between the two Trumpet Feasts, as well as all the praise for the fulfilment of his promise to His servants: "Them that honour me I will honour." For our veteran missionaries who have been honoured by their fellow workers, are those who have always signally honoured God, and His word, and His institutions, and whose rule of conduct has ever been, "That in all things He might have the pre-eminence. Our readers will pray with us that they may long be spared to cherish His honour and glory; and will rejoice with us in this our jubilee year—our Feast of Trumpets.

Evelyn M. Roberts, Editor.

General Assembly Faces Grave Issues.

The General Assembly of the Presbyterian Church in Korea met in Pyengyang in September, and entered enthusiastically upon the Jubilee celebration, which is described in another column of this issue. Special delegates to this celebration were welcomed from other countries. Rev. R. Garfield Coonradt of Tsingtao, represented the Shantung Presbytery, of the Chinese church, and Dr.Cooper represented the German Luthern Church of the Shantung district. Also the Rev. Maximo A. Leopando came all the way from the Phillipines as a special delegate from the Phillipine Church. The Assembly faced some very serious questions with much concern and earnest debate—almost too heated sometimes we feared, but our visitor from the Phillipines remarked that he considered it a healthy symptom in the church, indicating a very deep and vital concern in her affairs on the part of her officers.

Dr. Blair writes as follows:

"Often we have cause to thank God for things not done, as well as for things accomplished.

"Two questions came before the Genreal Assembly in September which caused considerable anxiety and concerning which we would ask your prayers.

"First; The report of a special committee appointed last year to investigate and if possible settle trouble between certain individuals and churches in the Seoul Presbytery was strongly opposed by a minority in the Assembly and

(*Page 6, column 1*)

On The Street.

A few weeks ago I asked a young man who was standing in the shade at the side of the road whether he was a believer or not. He said he was not, so I gave him a tract, and read portions of John's gospel to him. He became deeply interested and he followed along as I went on and we talked more of Jesus. He came home with me and I dealt at great length with him out of God's Word. We had a great time and he asked for, and received a gospel of John which he promised to read.

He asked if he might not come again, and I assured him he was welcome and he said he'd come a week later. I was out of town that day but I left a friend of mine here to talk further with him.

A week later during a rainstorm he called on me again. He said some things in John's gospel puzzled him and asked if I'd help him. I was able to clear up the few uncertainties for him and he said, "I have read half that gospel and the words are wonderful. I went home and read much to my mother but she does not understand. She has many small gods in the house that she worships, and he asked help for her."

During the conversation I asked him, "Are you really in your heart a believer?" He said, "I am. I have always wanted this thing that I now have since I believed." I asked then, "Since when did you believe?" His answer was, "From the time you spoke to me on the street I have been a believer."

Now he has been back again—this time he asked for another gospel—he'd finished reading John's gospel very carefully and wants more so I gave him Mark's the only one I had left. He now wants an entire New Testament. He asked if he might come again, so I expect him next Tuesday. I'm looking forward to a fine visit with him.

Last Sunday, a week ago, as I was dealing with a man on the big road, a blind beggar stopped and listened until I finished. I recognized him as the man a young Seminary student, Pak Yoon Sun, had led to the Lord last winter. The young student was so happy at the time that he called me over and said, "Please tell me some Bible verses specially for this poor man. I believe he is truly converted and he is absolutely sincere. He even prayed with me here on the street. At first he wanted material aid, but I told him I had something far better than that, and I believe he has truly received eternal life." He was deeply moved over the verses we read to him.

(*Page 6, Column 3*)

Margaret Best. L.L.D.
"In spite of all her dignity
Unaltered is she now,
That air of calm benignity
Still sits upon her brow."

Since 1897 she has been working for the women of Korea and we all quite agreed with the decision of the Board of Park College when it granted to our Miss Margaret Best the degree of Doctor of Laws. Park's President wrote, "We feel that in honoring you in this way we are honoring Park for you have done an outstanding work in your adopted country and we recognize that you are eminently worthy of this degree from your Alma Mater."

The announcement of the honor was a part of our Jubilee Festivities. Since Miss Best had been so long a leader among us it fell to her lot to prepare the paper on women's Work for our Jubilee Celebration. She had just read her paper before the Mission and stood at the close waiting on the platform for the discussion following it. The graduates of Park, 12 strong, members of our Mission and guests from America and nearby missions had gathered in the rear and marched down the aisles to stand before the platform while official announcement of the degree was made by Dr. Holdcroft, a graduate of Park who is Executive Secretary of our Mission. It came as a surprise to Miss Best and to the audience before her. Caps and gowns added dignity to the graduates and their number was augmented by six children and grandchildren of Park who joined them. After the announcement by Dr. Holdcroft, Dr. Best was robed, hooded and capped by Dr. McCune and Mr. Blair of our Mission and Dr. Lapsley McAfee of Berkeley who was with us during the celebration, representing the Board under which we work.

It was fitting that "Rock of Ages," so well known to Park of former years should be sung and Dr. McAfee should lead in prayer at the close of the ceremony.

We surely do agree with the Board at Park. Miss Best has done a wonderful work during these years which she has spent in Korea. Schools, Churches, Bible classes, Bible Institutes, and Higher Bible School have all felt her influence and come under her guiding hand. She feels with all of us that "the Lord set her feet in a large place" when He brought her to Korea to spend these years in service for Him.

The dignity of LL. D. is becoming to her and is appreciated by her fellow workers, Koreans as well as Missionaries rejoice in the honor done her. Helen M. McCune.

Hosts of Women "Publish Glad Tidings".

The sixth of September, 1934, saw a remarkable group of women meeting in the Fourth Presbyterian Church in Pyengyang. There were forty of them who were officially part of the gathering, of whom eighteen were "foreigners". The others were Korean women, some from Fusan and Mokpo by the sea on the south, some from the large cities of the interior, some from the eastern port cities, some from the mountain districts of the far north and others even from across the border in North and East Manchuria. It was the Seventh Meeting of the Women's Missionary Society of the Presbyterian Church in Korea, and the delegates were assembled.

Mrs. Han Yungsin, a little lady lacking several inches of five feet, presided with much grace and dignity. Before the platform was a table where sat two secretaries and two treasurers with their brief cases and cash boxes, busy with a formidable array of record books and papers. Committees presented their reports. The revised constitution was given in Korean to all delegates and in an English translation to the foreign ladies. One delegate from each of the twenty two Presbyterials or district organizations represented,

(*Continued on page 6, Col. 4*)

Social Welfare Work

Mrs. C. B. Olds, a missionary of the American Board and stationed in Okayama, is one of the leaders in Social Welfare work in Japan. Desiring to be of assistance in this work in Korea Mrs. Olds accompanied her husband who came as the Federal Council delegate and gave her time and strength generously in speaking to audiences of Japanese and Koreans.

Mrs. Olds spent four days in Pyengyang and spoke eight times to the following groups: — One group of Japanese; the Foreign Community; students of the Presbyterian Womans' Academy; to students of the Boys' Academy, College and teachers; students of the Methodist Woman's Academy; Seminary students; nurses of the Union Christian Hospital and to the students of the Lulu Wells School.

Much interest was shown by all of these groups and Mrs. Olds was able to introduce books which are much needed for proper presentation of Social Welfare subjects.

Expressions of appreciatiom of Mrs. Olds' work were given at a recent Station Meeting and a vote of thanks was extended to her.

The hope was expressed that Mrs. Olds will return to Korea again some time in the future.

Helen K. Bernheisel.

Station Changes and Events

Many changes have taken place in our community since the last issue of the "Pyengyang News" in the Spring. In May we welcomed Dr. and Mrs. Lapsley McAfee who had come for an indefinite stay with Dr. McAfee's' sister's family, the George S.McCunes. They made a place for themselves at once, and have become quite an integral part of our Pyengyang family.

About the same time Miss Doriss returned from her health leave and resumed her work in the Lula Wells Institute.

On June the 12th the Pyengyang Foreign School graduated fourteen students, all but two, of whom left for college during the summer. Katherine Hoffmann and David Mowry went in July with their families who were leaving on furlough, but eight others, six on the same boat, sailed from Kobe on the 16th of August. They were Roy and Janet Talmage, Eleanor Soltau, Elsie and Archie Fletcher, William Bigger, Samuel Moffett and Dayton Roberts. The last three and David Mowry are all Pyengyang boys, and by their going left a big gap in our community.

(*Page 4 Col. 1*)

Soong Eui Academy Girls' Successful in D.V.B.S. Work.

The students of the Presbyterian Academy for Girls have had another very successful summer in Daily Vacation Bible School work. 96 girls taught over 16 thousand children in 58 village and town churches. Of these 96 girls, 31 of them were sent out under the auspices of the Academy Christian Endeavour Association with an expenditure of ¥ 55.00 for their carfare and incidental expenses. The other girls taught in their own home churches. The worth while results are seen in the fact that of 2,188 non-Christian children to attend these classes 1,548 or over half decided to believe; of 1,530 children who could not read considerably over half learned to read during their period of study under the Soong Eui girls.

In each place the Bible and Bible stories comprise the most important subjects taught, but arithmetic, Korean script, songs, games, interesting handwork, and calesthenics have a part in the daily program, while memory verses and recitations prepare for an interesting closing program to which all parents and friends are invited.

It is most encouraging to see the enthusiasm with which the Academy students take up this work. But let some of them speak for themselves:

"On the first day a boy who is the wildest of the village boys came into the school. He was not only tall but the strongest of the boys. He is the leader and instigates the boys in quarrels and mischief, and he does not obey his teacher. Therefore the first day we were very anxious but we did not bother him. Instead of punishing him we elected him to be responsible for the conduct of the boys in his class. After that he studied well and until the closing of the school he was not absent once. After all this he received an honor prize and became the model boy of his village. We are happier to write about this boy who became the leader in all that was good, than anything else."

The influence of these earnest Christian girls was felt upon the adult community to which they went, as one reports: —

"On August 6th I gave a talk on temperance to a group of over two hundred farmers in a small box-like church. Tho tired from their work they listened carefully. In the audience were a number of young Korean men with hearts harder than stone, and three of them were drunk and laughed and joked. The whisky smell from them reached us on the platform. My heart trembled and I didn't know what to do, but I prayed and believed God for His help. After singing the hymn 'True-hearted, whole-hearted' I spoke on 'The Path of Life.' Before we sang the closing hynm and as I was still speaking one of the young men stood up, red in the face and said 'Teacher'? My heart stood still, I was so startled. He continued, 'When I was young I also attended church, but the sins of the world dragged me to smoking and drinking. I came here to see what you would do and say, but I cannot tell you how grateful I am. From this hour I have decided not to drink again and will attend church.' What is this if it is not a miracle of God! It is to the glory of God, the power of the Spirit. Hallelujah."

Everywhere the impression the girls made upon the community was one which reacted favorably for Soong Eui. One girl surprised her hostess by demonstrating her ability to cook. She says— "One day our landlady took sick so we went out to the kitchen and cooked for the whole family. The country people were very much surprised to learn that we could cook better than they, tho using the same materials. They thought that girls in school do not know anything about Domestic Science, so we told them that in our school we learn sewing and cooking and all about Home Economics besides the regular academic subjects. They were glad to hear of that as if they had found a light at midnight. I heard them saying to each other, "We must send our girls to Soong Eui Academy where they too can learn all these things."

Another girl reports— "At the closing exercises of the D. V. B. S. as the parents saw their children demonstrate what they had learned of songs, Bible stories and verses they said "We must send our girls to school too. Eight parents held up their hands in this decision. We gave thanks to God."

Altho the D. V. B. schools were conducted during the rainy season while roads were muddy and streams high, the endurance and courage of these girls to overcome such obstacles shows their purposefulness in spite of difficulties. One girl reports— "Only in name is it "Stony Village", for when we got there we didn't see a stone anywhere, either in the field or on the road, only red clay everywhere. A single rain made the road so muddy that the men teachers walked barefooted, but our feet were too tender for that. When it rained very much the village stream rose so high only the men could cross and the children had to be caried over. The children could be carried across but since we girls were too big for that we even slept in the church a few nights. Even in spite of such weather the children never missed coming, some walking 3, some 5, some 7 li and so on, the closing night 38 children received prizes for perfect attendance. The house where we stayed was 7 li from the church and tho we were tempted at times to stay away because of the trying weather, the enthusiasm of the children kept us faithful, and so for 17 days, tho we were students, we had a taste of the joy of teaching."

"The parents of a 12 year old crazy girl brought her to us, asking that we heal her. We told the parents to sincerely believe in Jesus Christ and attend church. The little girl came into the church, said all kinds of foolish things and delayed the opening exercises of D. V. B. S. But at all the meetings for the next few days and between times the church officers earnestly prayed for her healing with the result that she was fully restored to her right mind. She studied for the full two weeks that followed, and the whole church greatly rejoiced."

Two other girls staunchly met the opportunity of holding a song service for adults each evening after the days' work of teaching the children, "forgetting our tiredness and the mosquito bites, because our hearts were moved by their eagerness."

The reports given by these girls to the student body at the beginning of the Fall term show a radiant spirit of joy in service, and a spirit of witnessing for Christ is revealed by the personal work that was done. The great need they saw for this work is expressed by one who said "Our hearts ache for the poor little country children who should have been playing freely, but instead were carrying heavy babies on their backs, weeding in the fields, and working in the kitchen."

O. R. Swallen.

A New Plan of Finance.

How history does repeat itself! Korea has gone on adding activities to its program, adding for each some Sunday in the year for special offerings until the poor camel's back has been about to break under the strain. After several years of hard work by the Systematic Benevolence Committee led by the Blair brothers of our Mission, this year Assembly ordered this all swept away and in place of it just four special offerings to be taken in the year, Thanksgiving Day and Easter for all the Boards of the Assembly and its "Assembly tax"; the first Sunday of the Korean New Year (this subject to change) for all special objects of the Presbytery even including Ministerial Relief; and the Christmas offering for any special objects within the local churches. Before each of these great days there is to be a week of prayer and giving information on the various objects and activities. Then it is hoped that every church and Presbytery will "go over the top" and set a new highwater mark in giving.

To assist each church in knowing its duty, the average amount which the church has given in the last three years for each object will be ascertained, and that amount with 20% added is to be set up as a goal which the congregation is to endeavor to surpass. It was feared last year that Assembly might try to apportion the amounts desired and assess them practically as a tax. This is done away with now. All gifts are voluntary but the ideal is to be set before every person's eyes and we hope that every church will reach it. Along with this the giving of at least a tenth to the Lord is to be increasingly stressed for individuals.

C. A. Clark.

(*From page 3*)

Mrs. Wm. M. Baird, left for furlough with her daughter, Mary Anna, in July, bravely setting out across Siberia to make the trip as economically as possible, and at the same time see a new part of the globe. She writes back an enthusiastic account of their trip, and a memorable visit to Oberammergau for the Passion Play.

The community was greattly scattered during the summer, many going to coasts and mountains to escape as much as possible of the summer's heat but all returned by September first, with extra layers of tan, and new vigor, not only physical, but spiritual, for we had some rare conferences, led by Dr. McAfee, Dr. Donald Barnhouse, Dr. Stokes, and others.

The summer and Fall brought us a number of visitors from abroad, who were greatly interested in the work, and brought us much joy in fellowship.

FATHER AND SON GO TO THE COUNTRY.

In September we had a wonderful trip to Tukchun. This father had the unusual opportunity of taking with him his sixteen year-old son, Charles, Jr. Usually missionary children have to go to school when fathers hike to the country, but this year, thanks to the forced postponing of the opening of school, our long-geared son was able to go with us on a ten-day tour in the Dodge on a fine scenic route over the high mountains of our northern territory. It is hard to tell who got the most "kick" out of this trip. Was it father himself? Well, he would say so. Was it Junior? Well, he reports a swanky time. Or was it the Korean church people where we visited? Well they were all mighty glad to see the boy and they all showed him a good time. Junior expects to go to America next year, so this was a rich experience for him. He has from infancy heard about these country trips, but now he's had a real long one himself, and he knows what it's all about, and why his dad has always been so enthusiastic about his country work.

Junior took his Saxophone and played at all the meetings. Being the fiftieth anniversary of the Church in Korea, her Feast of Trumpets, it was very appropriate that the lad should toot that old sax all over the land of Tukchun, proclaiming the year of Jubilee. Father led the singing too! Weird may have been the tunes, but we made a joyful noise unto the Lord, and we feel sure the angels in heaven approved.

The picture "Two Pairs of Twins", we show herewith because Junior says we had the best time at Elder Oh's house in Tal Tun or "Richfield". Elder Oh is a successful farmer. He is one of our best friends in the country. We're the same age-add us together and you get a hundred. His son, Soonwha is the same age as Junior. The boys had a good time going over the fields together, gathering chestnuts and grapes and talking all the while. Junior wanted to know about Korean farming. Soonwha was all for quizzing Junior about Pyengyang and America.

We'll never forget the Year of Jubilee in Korea—the year when we went to the country with our son, and enjoyed his company so much.

C. L. Phillips.

Early in September we joyfully welcomed back Dr. and Mrs. W. N. Blair, and the Hamilton family from furlough, and Mr. Robert Crowder, who came to teach in the Foreign School, and Mrs. Malsbary's mother, Mrs. Swim, and again, later in the month, Dr. and Mrs. A. F. Robb, of the United Church of Canada.

Dr. Lapsley McAfee and Dr. A. F. Robb have been elected pastors of our community, and they make a rare team — shepherds whom the sheep delight to follow.

In July Miss Louise B. Hayes went on a nine months' leave because of the illness of her father. The latter passed away, however, before his daughter reached him. We all sympathize deeply with Miss Hayes in this great bereavement.

Our heartfelt Wishes are extended to all our readers for a blessed Christmas and New year.

Au Revoir from the Swallens

It is a real joy to reflect on the more than forty years of preaching the glorious gospel of salvation to the Korean people and of seeing something of the wonderful results of the work.

After becoming initiated to the task and the language, we spent a few years along the north east coast working from Wonsan northward centering in Hamheung; and then thirty five years on the west coast in Whang-hai provine and in the Western Circuit of Pyengyang,-now the Western Presbytery. We have spent the years of our service in evangelistic and literary work, In this joyous task I have worked in many places from Mokpo and Taiku in the south to Weiju and Kyeng-sung in the north, and everywhere there has been a ready reception of the good news.

The great church of Korea stands today throughout all Korea a glorious testimony of the simple fact that the Word of God is still powerful unto salvation to everyone and all who will believe. The many thousands of churches, and hundreds of thousands of devout believers in this, once hermit nation, now raise glad songs of redemption and give a living, vital evidence of the great fact of salvation.

In a recent visit to our old parish at Wonsan and Hamhung, our hearts rejoiced as we experienced the warm hand clasp of many we have known for thirty-five years, of whom some are workers···elders and pastors and leaders in that rapidly growing church.

The present is one of rare opportunity in this field, and the General Assembly has recognized this fact and given force to it by their stated purpose to send a Korean worker into Manchukuo in the near future. The Gospel was never listened to with greater interest and appreciation than today. It is a special time for fruitful soul winning.

Our furlough is overdue and we shall soon be leaving for a brief visit with our children and friends in America.

Altho we are retired from active service and free to go where we like, we are loathe to leave Korea where we see so much that remains to be done for the Master. Even before leaving we are already thinking about a speedy return to our home here in Pyengyang. This is where our hearts will ever be, where we feel we can labor most effectively for our Lord. And so this is where we wish to spend our remaining days, continuing to work for our blessed Lord till He come.

During our absence from the field we shall never cease to pray for all the dear faithful workers out here who are continuing to carry on the work.

Rev. and Mrs. W. L. Swallen.

Inasmuch.

A home for old and destitute people has been supported for a number of years by the city churches of Pyengyang.

Recently a visit to the Home was made by six of the Missionary women of the Station. Such a cordial welcome was given them that they regreted not having been there before.

There are twenty-four women and two men in the Home. A short service was held and a helpful message given to them. A basket of good things to eat came with the visitors. Bible pictures were put up on the walls and the visitors felt glad that they had come.

Providing for these old people who have no relatives to care for them is one form of Christian service being given by the people of the Pyengyang City Churches.

Helen K. Bernheisel.

(*Continued from page 1*)

Dr. Armstrong, a Board Secretary of the United Church of Canada, was one of the guest speakers of the Convention. The Quiet Hour sessions were under the direction of Dr. Lapsley McAfee, who represented the Northern Presbyterian Board at the Jubilee Celebrations. Dr. Moffett, pioneer missionary, gave reminiscences of his early work to a spell-bound audience of Korean youth.

The challenge to Korea's Christian Endeavorers to go home to yield lives of complete consecration, observing the Quiet Hour, and stewardship, serving Christ and the Church, was heard throughout the Convention and who can measure the results in its influence throughout the entire church!

A program of goals for the future was adopted by the Convention. In Young People's Activities, 1) Double the membership in four years; 2) Encourage all to read good books and magazines; 3) Train young people's leaders; 4) Emphasize temperance. In the Junior Intermediate Activities, 1) Acquaint church with need for work among Juniors and Intermediates; 2) Train leaders for these; 3) Organize Junior intermediate societies in each church. For the rural Activities, 1) each C. E. member teach at least one person to read during the year; 2) encourage planting of trees and shrubs. Select week when all plant; 3) keep ownership of land. Do not sell even to educate children; 4) economize—Never spend more than ¥50 for weddings and feasts; 5) Encourage hygiene. 6) Work land together and use proceeds for young pople's work.

Thank God for Christian Endeavor in Korea. And may He send to us some of her great inspirational leaders to share with us our next Quadrennial Convention.

Lenore Harpster Lutz.

Moffett Memorial Building.

For some time the friends of Dr. Moffett in Korea, have wished to erect some memorial as an appreciation of the many years of service he has given them. Their first thought was the conventional bronze statue, but they have very graciously deferred to Dr. Moffett's own wishes in the matter, with the result that is here pictured—a very neat and substantial two-story brick building standing at the intersection of the two streets which skirt the Eastern part of the missionary, compound and so coming prominently into view as one approaches the compound from the city.

This is a most appropriate site, with the West Gate Church, the Theological Seminary and the Union Christian College sites surrounding and adjoining it, and other institutions only a little further removed, it seems to suggest that these are Dr. Moffett's **real** memorials. For from the beginning he has given himself unsparingly to the church, the seminary and the college, as well as to every other missionary activity in ever widening circles, of which this building is figuratively speaking the center. So like him whose name is inscribed over its door, it stands firmly, modestly, generously, desiring to be used in every possible way for the furtherance of the Gospel of Jesus Christ.

Although the building was not quite finished on the interior, it was used during the meeting of General Assembly to house a very remarkable Jubilee Exhibit. In one of the first floor rooms was an exhibit of temperance and social welfare posters, literature, etc., and in the upstairs chapel room was an historical exhibit covering the whole half-ceutury of the history of the Korean Presbyterian Church. The walls were lined with pictures and mementoes. Perhaps the most interesting of these was a section of wall-paper that had been stripped from the wall of a Korean room, and that consisted of leaves from one of the first Korean Bibles that had been sent in from Manchuria by Dr. Ross before the first Protestant missionaries entered the country. All around the sides of the room were tables covered with the same kind of articles of deep historical interest, and at one end on a large table was an electrified relief map of Pyengyang City and suburbs, where a tiny light could be flashed on at choice, to indicate the location of any one of the churches.

East of the new building and closely adjoining it stands a tile roof building that is so closely identified with the very beginnings of Christian work in the city of Pyengyang, that Dr. Moffett moved it up here from the East gate at his own expense, that it might be preserved for future generations.

As we go to press, it is with deepest distress that we learn of the heavy sorrow that has come upon our beloved Foreign Missions Secretary, Dr. Robert E. Speer, and his family, in the tragic death of his son, Rev. Elliott Speer.

We wish to express our heartfelt sympathy to his wife amd parents, and the other members of his family.

Mrs. Fujiwara, wife of Governor Fujiwara, gave a tea on Oct. 23, at her home for the Japanese ladies' Bible class. About a dozen of the missionary ladies were included in the party.

New Church

There are 500,000 Koreans now in Japan scattered from one end of the land to the other. Among them there are 48 churches with about 4,000 Christians, 1,000 of them baptized. In the establishment of this work, the Methodist and Presbyterian churches of Korea and the six Missions here, the Canadian Presbyterian Church Mission in Japan and about ten of the Missions of various denominations in Japan have cooperated. This has made it difficult for the Church, in a way, as it could not use the Constitution or Creed of any one of those churches without possibly offending others. It has now written its own Constitution and Creed and set up an organization with something like Sessions, Presbyteries or Conferences and a supreme Council. In September, practically all of the cooperating bodies cordially approved the new organization, so that a new Church has been born. For many years yet, no doubt, the cooperating agencies will have to continue more or less of a subsidy for current work, but some six or seven of the congregations already have their buildings paid for and they are paying generously to their workers' support, and the future is most hopeful. There are ten Korean pastors working there with several Helpers, colporters, Bible women and kindergarteners.

Because of the heavy rains of the past summer, which delayed the alterations on the Foreign School dormitory, the school did not open until Sept. 27th and even then about fifty of the schoolgirls have had to be domiciled in private homes for some weeks. With " every home a dormitory" the schoolgirls and the local families have been getting acquainted with each other in a very thoroughgoing and delightful way.

And now the Swallens are sharing with us the joy of welcoming a new little grandson, Janvier Willson Voelkel, born in the Pyengyang Hospital on the 31st day of October. Our hearty congratulations to all the Swallen clan.

On Oct. 20, Dr. Margaret Best was given a celebration at the Higher Bible School, in honor of the bestowing of her L. L. D. degree, an account of which investure occurs in another column of this issue of the News.

We hear with regret of Mr. Mowry's accident at Wooster, Ohio, where he is spending his furlough with his family. We understand that he was knocked down by a car, and had three ribs and his collar-bone broken. We wish him a speedy and complete recovery.

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brought out the fact that there is too much Northern and Southern sectional feeling in the church even threatening a split in the church unless corrected.

"Second; The territorial division lines betwen the Presbyterian and Methodist Churches are not so clearly defined in Manchuria as in Korea. With increasing Korean emigration to Manchuria confusion and friction have resulted. So much so that at one time in the Assembly the Committee on Territorial Division seriously proposed to notify the Methodists that territorial division lines in Manchuria would not be recognized hereafter. The committee was persuaded to amend its report and ask for a conference with the Methodist brethren. We request your prayers for the conference which will be held Oct 23 in East Manchuria.

"Among many encouraging, forward-looking actions taken by the General Assembly, we would mention two particularily.

"First; The request of the Assembly that every church hold Jubilee celebration December 2nd. in thanksgiving for the fifty years of blessing since the beginning of Protestant Mission work in Korea, and make plans for extraordinary evangelistic effort this year. To prepare for this year of Jubilee special effort the Korean pastors and missionaries in all parts of the country are asked to hold prayer retreats from Nov. 26 to December 1st. Please pray for these retreats and for the Dec. 2nd Jubilee Meetings.

"Second; The old plan of asking the churches to take offerings for the various Boards of the church on special days during the year is changed; the churches being asked to make a systematic budget for all the benevolences of the Assembly and to raise the whole amount on the Korean Thanksgiving Day, Nov. 14th. Any deficiency is to be made up at Easter time. Please pray that this new plan may be successful."

Statistics are often dry things and many folks never listen to them, but one item of this year's Assembly statistics stirred interest even on the floor of the Assembly, when the Committee reported more than ten thousand new believers added to the rolls during 1933-34. That is a clear gain of something over 6%. The Lord is still "adding daily to the Church such as can be saved".

(*Continued from page 1*)

Altho the setting was that of a great festival, the actual service was most worshipful, all praise to God for His wonderful goodness to the Church and the Nation for these fifty years that have passed.

At the end of the service, the whole audience went out and paraded the city with banners and flags flying, Moderators and past Moderators of the Assembly leading the way. Some tens of thousands of special sheet tracts had been prepared and were distributed to those who came out to view the procession. Scores of personal workers tried to make the tracts effective by special words of exhortation.

The procession was fully two miles long, and the end of it had not yet left the college field when the front of it returned, having made the complete circuit. When the whole multitude had returned, they gathered in one great army, offered prayer, gave three mighty praiseful "Mansei" shouts, and scattered to their homes.

The evangelizing of Korea began with the Feast of Trumpets when Dr. Allen came, but the trumpets, if there were any used that day, were blown very gently and quietly, for the Gospel was a proscribed thing then, and Dr. Allen was only admitted because he came incidentally as physician for the American Minister. Among all of Korea's millions on that day, so far as known, there was no one to confess the name of Christ.

What a difference on this second Feast of Trumpets, after only fifty years—300,000 Protestant Christians and fully 4,000 Protestant churches, 2,700 of them Presbyterian; a great General Assembly of 200 members with every officer a Korean; Home Mission work carried on for Koreans in Japan, Manchuria, the island of Quelpart, Shanghai, Nanking and Siberia; a genuine Foreign Mission work with three pastors and their families, one single woman (supported by the women's societies) and three self supporting Korean doctor missionaries in Shantung China; 24 organized Presbyteries, three of them in Manchuria; 22 Presbyterials for women with 661 local societies; within and outside of Korea, the Church reaching forth in all directions to seek and to save the lost!

The Lord has been doing great things in Korea during these fifty years, and this modern Feast of Trumpets celebration was a fitting recognition of the wonders that He has wrought. C. A. Clark.

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Seeing him here last week for the first time since then, I was naturally interested in the reality of his belief. He, of cource, could not know me since he was blind and the other young man had done all the talking before.

So I asked him, "Are you a believer?" You should have seen how his face lit up with eagerness and heard the tone of his voice as he answered, proudly, "I am. And I attend church regularly". I asked again. "Since when were you a believer?" He answered, "Since last February." I said, "I am glad to hear that, where were you when you decided to believe?" He thought a moment and waved his arm. "It was along this street somewhere that a young man spoke to me about Jesus, and I believed from that time." "Cast thy bread upon the waters; for thou SHALT find it after many days." Ecc. II:I Jesus said, "I am that bread of life." Jn. 6:48.

D. W. Malsbary.

What Shall the Harvest Be?

Before I entered Suk Bong village, in mountainous Kok San, the smiling face of young deacon Kim (Kim Sung Choon) greeted me on the road. He had left home at daybreak to come to the village where he has voluntarily established a church during the past two months. Quiet, unassuming, he himself has known the Lord only a few years. But his study of God's word in our Pyengyang Bible Institute has evidently fired his soul with love for lost souls. Last February he came for two weeks to this village sixty li from his home bringing for the first time the gospel of redemption. Since then he has come almost every Lord's Day, walking ten li to his home church to borrow a bicycle to ride fifty li more to feed the little flock. What a joy to enroll fifteen adults as catechumens, and to meet with about forty souls for worship at the noon hour on a week day during the busy harvest season!

Kok San, Oct. 12. H. J. Hill.

(*Con. from page 2, Col. 4*)

made a report of the work accomplished during the year by her society, the amount of money turned into the general fund, and an outline of plans for work for the coming year. Two new Presbyterials were welcomed to the Society.

The real point of the meeting came with the reading of the reports of the two women missionaries sent out by the Society, Kim Sinho working among the Chinese in Shantung Province, China, and Yun Chung Hwi working among the Koreans in Manchuria. The work they had accomplished, their needs for the coming year, their earnest requests that the women at home should stand back of them in prayer, — how familiar it all sounded to us foreign missionaries who were present!

Delegates were appointed to sit with the Committees on Home and Foreign Missions of the General Assembly and one to make a report on the work of the Society before the General Assembly itself. What woman of old Korea could have dreamed of women like these, forward looking, intelligent, efficient, devoted, eager and prepared to take their share in the work of the church in any capacity required!

Just a few figures. The receipts for the year were ¥ 1,964.35. For the work in Shantung the expenditures were ¥ 989.40 and for that in Manchuria ¥ 400. The remainder was used for various needs. This represents but a small part of the amount raised by the different Presbyterials, each one having its home projects to which a large part of its funds are contributed. A forward step was the setting aside of ¥ 200 looking forward to the beginning of work in North Manchuria.

I was amused to see in this gathering the same types we meet in Presbyterials at home; the woman who pops up to question every action, the woman who is self appointed watchdog of the treasury, the woman who is a stickler for rules, the pessimistic woman, and the woman with rosy spectacles who is sure there will be money enough to do every thing any one wants. But through all this, was the evident desire that not only the delegates themseves, but all the women of the church in Korea, should be ready to do their part in fulfilling the Master's last command. The text for the meeting was, "Let this mind be in you which was also in Christ Jesus."

I kept thinking of another. "The women which publish the tidings are a great host" and I was deeply glad to feel that we here in Korea are a part of it. Edith A. Blair.

ANNUAL REPORT

PYENGYANG STATION CHOSEN MISSION.

1940 -----1941.

INTRODUCTION.

The past year has been one of waiting and wondering. In Isaiah 42;16 we read "I will lead them in paths that they have not known" and these words seem to be a description of our Mission and Station year which is drawing to a close. The message also says "These things will I do unto them and will not forsake them". How very true this has been. This year will probably be remembered in our Mission history as a year of departures. A friend who was a member of our station some years wrote "It is quite obvious that this is not the natural course of events"., It is something supernatural and epochal in what has taken place and we join with you daily in praying that the meaning may soon be revealed".

Since the missionaries are cut off from the Korean Church this is not a record of the condition and activities of the church but is limited to the activities of the missionaries. It is not intended to be optimistic, for there are conditions and events which could be reported but it is inadvisable to do so.

PERSONELLE.

Dr. and Mrs. Blair left in July on a verymuch needed furlough and have been very much missed. According to the decision of the Mission Dr. and Mrs. Smith were transferred to Syenchun, in order to keep the hospital open there. It was with very deep regret thatour station gave them up, for both of them had a very real and important place in the hospital and station work, and in the community life, and we did not want to have them leave us. Dr. Smith's work at the hospital had won the esteem and appreciation of the whole staff. The care of the community, and especially the time and strength he gave to the children of the Foreign School, added to his hospital work, made too heavy a burden for one man. Mrs. Smith's interest in social welfare work in the station and especially in her zeal in disposing of the T.B. literature set an example which probably no one else in the station will live up to. All enjoyed the hospitality of the Smithhome.

The station had looked forward to return from furlough of Dr .and Mrs. Bigger, Dr. and Mrs. Roberts, Mr. and Mrs. Hill, Miss McCune, Mrs. Baird, Mrs. Reiner and Miss Blair, but were disappointed that Dr. and Mrs. Roberts, Miss McCune, Mrs Reiner and Mrs. Bigger did not return. ~~Rev. and Mrs. R.H.Baird and children occupied the Bigger home through the year and Mrs. Baird gave considerable time to the Foreign School.~~ Mr. and Mrs. Hill returned from furlo in the fall, and also Mrs. Baird and Miss Blair. Rev. W.M.Baird and wife came to join our community and lived in the Moffett house. Miss Switzer and Mr. Milne came to join the faculty of the Foreign School, and Margaret Hunt as matron.

Dr. and Mrs. W.L. Swallen, after forty eight years of service in Korea returned to America in Nov, Miss Olivette Swallen going with them. How we regretted to have Dr. and Mrs. Swallen leave us+ But for their own sake it was best for them to go. We shall always love them and are thankful for their long years of loving and fruitful service, They had in Korea and for our fellowship with them. Their home always welcomed guests from the country and community, and was a home of prayer.

In Nov, because of the Consul's advice for evacuation, the Foreign School with more than a hundred children disbanded and it was no

P.Y.

small task for Mr. Reiner to arrange for the children to meet parents and to arrange for transportation and all other details involved. How much those children have been missed! The closing of the school was a most regrettable necessity. Mr. Reiner deserves much credit for the way he handled the business of disbanding the school.

Members of the Foreign School faculty all left in Nov.,and of the regular members of the station the following also left;-Mrs. Hill, Mr. and Mrs. Phillips,Mrs. Mowry, Miss Hayes,Mrs. Lutz,Mrs Clark,Miss Blair,Miss Doriss,Mrs. Kinsler,Mr. and Mrs. Malsbary,Mrs. Crane of the Souther Presbyterian Mission, Mr. and Mrs. Wm. Baird and all the station children. Most of these sailed on the steamship Mariposa Nov. 16th. from Chemulpo,a day never to be forgotten,for two hundred nineteen people,including children, sailed from Korea,and lonely fathers returned to lonelyhomes. Later ,Mrs. Rose Baird left againfor America, and Mr. Kinsler and Dr. Mowry left in the early soring. Mr. Reiner went from usin April to reside in Seoul to become Mission treasurer during Mr. Genso's absence. It was with great joy and thankfulness that we welcomed Dr. Bigger back in Nov.,and at the present time there are nine members and Dr. Crane of the So. Pres. Mission here in Pyengyang.

After the advice for evacuation came in Oct. there were busy days making inventories of househould goods and packing,in which all had a part,for it was not known just how many would leave.After the cable gram from the Board was received and it was known that some were to remain,members of the station settled down to take up their work again. Vacant houses and institutional buildings wereboarded up. At present only five homes are open,including Dr. Crane's home.

STATION WORK.

The few members left of this once large and busy station have kept close to each other and close to the Heavenly Father as they have met daily in the station prayer meeting hour,which has been such a source of help and comfort to all.

There have been some very vexing property problems which have taken long hours of some station members to settle. The care of Mission property requires much prayer, patience,thought and careful management.

Altho the privilege of carrying on much of the station work as reported in former years has been much restricted,there have been lines of work which have been followed and have borne fruit and which will continue to be used in the coming years.

Thus far three missionaries have been privileged to spent forty years or more of service in Pyengyang station,Dr. Moffett, Dr. Swallen and this year witnessed the fortieth anniversary of Dr. Bernheisel's arrival in Pyengyang. Of the seven members of the group who arrived in Korea in Oct. 1900.he is theonly one left on the field,and it has been his privilege to labor all these years in one station. There is only one other member of the Missionwho arrivedon the field before Dr. Bernheisel,and these two will reach the retiring age the same year. Dr. Bernheisel writes "on Oct. 23rd. the community surprised me by coming to our home for a very happy celebration of my 40th. anniversary. A memory book of poems ,letters and photograhs was presented which I shall cherish very much and pass on tomy son when the time comes for me to take leave of it.

There is much I should like to write about but silence is golden, I am not ashamed of my activities altho I decline to record them. My type writer has had to be repaired several times and my stock of ribbons is getting low. It is hoped that theoutput will be of benefit to the Christian people of this country. Several articles descriptive of local events have appeared in print in America. I have not had the privilegeof preaching theWord from the pulpits of the Korean Churches as in past years,but I find that there are more people outside the

churches than inside. It is a moving congregation but very few of them are unwilling to receive a tract,and many of them are willing to sit down beside the road and converse about the things of their eternal welfare. Not a few have expressed their decision to walk in the way that leads to life eternal.

A visit to the miliatry hospital to hand in a community gift for the wounded soldiers resultedin an invitation to visit the wards and distribute many tracts and booklets that I had taken hoping for such an opportunity. Visitshave been paid to our own hospital to call on sick ones from my former country districts and this has afforded opportunityfor short talks to the occupants of the wards and to give give out tracts. For part of the year opportunity was afforded to teach a group of earnest young men for an hour a day.Other groups of young men have been met at certain places and times but because of conditions it seems inadvisable to continue such meetings. A daily prayer meeting each day before daylight was conducted for several months,the Book of Psalms being used for messages each morning. These meetings.also were finally discontinued.

The Fourth Church ,of whichI was the acting pastor for a number of months was closed on Easter Sunday of last year and has stood vacant now for more than a year giving forth its silent testimony to the truth of God's Word,while the pastor and assistant pastor have continued in jail.

The financial accounts of a station of this size have occupied much time of some of the station members and I have had my share. The evacuation of members of the station have added burdens to those remaining. Care of the station property is becoming more and more of a problem because of present conditions,and some have been heavily burdened. These things,among others, have caused some to lose more of their sparse locks than they cared to part with. Morpheus has shortened his nocturnal visits to some of therest of us. While we are here we want to be faithful to Him who isour strength and Saviour."

Dr. Clark reports;" Regarding the many lines of work in which I used to have the privilege of sharing most have been very much limited during the last year. We had hoped that Dr. Roberts,President of the Seminary ,would have returned in Sept. He ~~returned~~ postponed his return fort wo months and then was caught in the evacuation movement and dcided to remain in America. This forced me to go on as acting president of the Seminary. We have not been allowed to open. In the fall those engaged in promoting the new seminary of the General Assembly asked the Council of Presbyterian Missions if they would turn over our plant to them,or lease it to them. The Council decided by a vote of 53 to seven that since the new seminary had conformed and done the things which our consciences would not allow we could not lend the buildings. In October the students seized the dormitories. A month later under the leadership of one of the 'founders' and one professor of the school they seized our main building,but without formal request from us the authorities made them vacate the building. In March,since we had been closed for two years and seven months,and since all Koreans under salary from us were in continual danger the Board of Directors decided to retire the staff. We do not recognize that the Seminary is dis-solved. Its opening is simply postponed and we are waiting and praying for the re-opening.

Church work had been definitely cut off. Earlier in the year however I had the privilege of inspiring one congregation to erect for itself a new building seating about 200. Two other churches which I had helped to start erected for themselves brick churches each seating about 1000.

In spite of hindrances to preaching,opportunities for direct personal evangelism have been many and friends calling in our homes on business have joined their prayers with ours that the time may come when the

church and workers will be free again to preach theWord.

The Theological Review continued till Nov. but it became increasingly difficult to secure paper,and with the faculty scattered it was difficult to gather copy and when the secretary of the editor was taken it did not seem possible to go on, so we suspended publication after twentytwo years of publishing.

My Book on Pedagogy was put on sale in the fall. All the matters of tax paying forthe community and dealings with the authorities as to property have been duly carried out.

The outstanding work of theyear has been my literary work and in that this has been the greatest year of my life. Five books,wholly new, have been completed,two partially done,and much translation by hand into Korean altjo we have not been allowed to have translating assistants. The three large books on which I had finished dictation last year were completed. When things again become normal we may hope that all of the books created during this period may be made available to the church. "

Mrs. Bernheisel was given an opportunity to act as practical nurse when a convalescing patient from the hospital spent about two weeks in her home and again for another week when another patient came from a southern station. After evacuation in Nov. she suddenly realized one day that she was theonly married lady left in the station,a strange experience after all the years of having neighbors she had had such pleasant associations. Mrs. Bernheisel reports," It was my privilege to teach the Sabbath school lessons for eight and a half months to a small group of women and girls.We have kept a supply of tracts and booklets on hand and have made good use of them as opportunities have come to us. Our compound seems to attract boys and instead of chasing them away I find that going out and having some conversation and giving tracts and booklets makes them have a friendly feeling. One Sunday two boys were catching butterflies in the yard. I went out to talk to them and found they had attended West Gate Church,and booklets were given to them. In the afternoon when we returned from service we found a note stuck in the door which read as follows," We thank you for Jesus' words which you gave today . By the leading of theSpirit we believe the Jesus8 way. We will come again and please give us more of Jesus's words.By faihh we believe. " The message was signed The Butterfly Boys,and a picture of a net and butterflies were drawn on the paper. A fe days afterwards the boys came again,bringing twomore boys. They all received booklets. Nine copies of Fosters'sSstory of the Bible have been given as gifts in homes where we knew the books would be well used. People have come to see us and it has been a comfort to them and to us to have conferences and prayer together. The events of March and April were a nerve strain, and my education has been added to by unexpected experiences through which those of Korean friends can be better understood and sympathy given.

Miss Butts reports,"The work which has taken most of my time for many years has been cut off little by little,but new things have come in,so that my time has been well occupied. My service this year has been more of a personal touch,and these conversations with people who come to see me have been a great joy to me and ,I trust, a blessing to hhem.

Miss Hayes left in N v.,and Mrs. Baird returned from America in Jan,and Miss Bergman and Miss Myers moved into our home. These changes made necessary the settling of accounts and taking over the responsibilities of those who had left. The "orkers Class was not held last Fall but I helped tto prepare Bible Study Outlines for those who wished to use them.

On Feb. 28 the day for the meetings as arranged for the Womans' Day of Prayer I was called down to police headquarters and questioned regarding the programs in the preparation of which for Korean use I had had a large part. I need not go into details concerning the events which followed, but for many days I passed through themost severe trial

of my life. But I found by experience that it is at such times that God teaches us wonderful lessons of His love and care. During the four weeks of detention God's presence was very near and He gave me wonderful peace of mind. The first verse my eyes rested on only a few minutes after I was put in detention was a prayer in the 71st Psalm. I felt that God intended to answer this prayer and I prayed it continually and it was answered in a wonderful way by bringing me out just at a time when the situation had taken such a turn that my release seemed most unlikely. My friends said it seemed like Peter's experience in Acts XLL, for while they were praying word came of my release.

Dr. Mowry, altho not well physically, made many trips to his country district and was busy up to the time of his departure for America in April. Since he left no report of his work a fuller account cannot be given. It is hoped that he will have a good recovery from physical weakness and be able to return to his work after furlo.

Mr. Reiner reports, "The year 1940-41 will hold a place of distinction in my life. Until October every indication pointed to one of the most wonderful years of my life inKorea. Then suddenly came the disturbing news and instructions for evacuation which took so many to the home land. On Oct. 4th. announcement was made to the children in the Foreign School that they were meeting for their last chapel service. On the next day nearly all the students left, and on the following Thursday the teachers departed. What a sad parting it was!

Since school closed I have been in the "sales business". With a stock of supplies never before heard of in the school I had thousands of Yens were of goods to dispose of. It looked like a hopeless task to sell off the things, pay athe teachers a retirement salary adequate to the situation, to pay servants and secretaries and refund money to students. I am happy to say that the travel of teachers home, as well as all the items mentioned above, were met fully, and today we are solvent and a small balance on hand in the form of bills receivable. Should the school be opened in the near future there would be equipment sufficient to meet most of theiritial needs.

The Mission voted last summer for me to succeed Mr. Genso on his return to America on furlo, so I am at present in Seoul and will probably remain here for the year. I would much prefer to be with friendin Pyengyang who through so many years have been so true and had meant so much to me. What the future will be I leave with the Lord. In spite of all the disappointments and difficulties of the year I have the deepest feeling of confidence and peace. It is truly wonderful how trials bring out faith and how trials of others can be shared by us all.

Dr. Bigger returned from furlo in Nov. and great was the joy and thankfulness on the part of the small group left who needed cheering up and it gave us a feeling of security to have a doctor with us again. The station had been left without a foreign doctor and the hospital was in a very upset condition. When the hospital staff heard that Dr. Bigger was on his way there was rejoicing and on his arrival he was given a most cordial welcome. Dr Bigger reports "the young Korean doctor who had been installed as superintendant was new to the ways and inexperienced, consequently there was open rebellion among the staff. However, on the return of Miss Myers and myself and the appointment of Miss Bergman and their realization that the hospital would be continued as a Mission institution, the situation became better and in Feb. the hospital Board appointed an older man, Dr. M.S.Kim as superintendant. He is a graduate of Severance, an active Christian, has studied in the U.S., and is thoroughly acquainted with missionary ways. He has already made very desirable and helpful changes in hospital regulations. The attendance at the hospital and dispensary has been most gratifying, and the three evangelists have

been as busy as ever. Several missionaries have made calls at the hospital and have found patients very attentive and appreciative. The total number of dispensary patients has been 86877,and the number of in-patients 2163,and the number of days of inpatients has been 40407. The total income has been Y289640.53 and the total expenditures Y 256520.20. Charity work done has amounted in money to about Y57000.00.

Among the patients at the hospital was little Tuk-sami who was born with a double hair-lip and was a grewsome sight. He was the first born son. He was brought to the hospital with the hope that the American doctor would repair the defect. It is an ill wind that blows no one good,and while it was a calamity for the little baby to be born deformed,it was this that brought his mother to a knowledge of the Christian way,first through gratitude for the repairing of the lips and palate,and then by listening to the Gospel message by the evangelist. As the mother recognized the truth they left the hospital with a double blessing. The healing of the little son and the healing of a sinful heart.

Mr. Hill writes, "Three weeks in Japan gave a little understanding of the atmosphere before returning to dear old Korea and Pyengyand October first. Busy days followed and finally the departure for America of son Robert and his mother whose lack of nervous strength seemed to indicate the advisability of her withdrawal for a time. I have had a goodly number of callers,Bible Institute men and men from the country churches,and it has been a joy to share with them some portions of God's precious Word,and to unite with them in prayer. A few times I visited nearby country churches. For two or three monthsit was an inspiration to teach a large class of young married menin in S.S. class in Pyengyang. Some afternoons were spent in the preaching chapel trying to lead men to the Saviour. Some Sunday mornings were given to preaching to patients in the hospital.

Oversight of certain things in connection with the Men's Bible Institute plant has occupied some time. The bulk of my time has been spent in Bible literary work. One book has been prepared and another has been started.

Among callers who have rejoiced my heart is a little blind girl whom we regard as a daughter. Her sweetness and strength of character, and knowledge of the Lord, her devotion to Him and fruitfulness in His service are a constant wonder to me. I have heard of many of our Bible Institute students who are steadfast and faithful in these difficult days.

Mr. Lutz agriculture work is held very important in this stage of the station's work and has continued successfully. He reports," A yearago in my agricultual experiment and demonstration work there were five distinct projects,the dairy,two double cropping experiments, the Farmers' Life Magazine,the orchard and the Sinwhadong farm. Altho my relation to two of these projects has been greatly changed all of these but one,the dairy, are being continued much the same as before,and will be continued until many of our suggestions are accepted by many of the farmers. Gradually we understood that close association with the men of the Farmer's Life Magazine was not wise. The Magazine men all resigned in March and Dr. Cho received his permit as editor and publisher of the magazine in May. During the three years since the closing of the college the subscription has been increased from 1200 to over 8000. Dr. Cho has learned a good deal of agriculture but best of all,how to find and get special men of experience in different kinds of agriculture to write articles for him. I am continuing much of the experimantal work. We are concentrating this year on peas and potatoes. The latter may even exceed rice in the production of food per acre. It will take time for the farmers to learn to like these new foods and learn togrow them properly.

My relationship to the orchard and the Sinwhadong farm remains the same as last year. While I shall not be asked to write for the Farm Magazine as in the past,the editor will probably be glad to put the results of my e periments before the farmers. I have no complaints that my work has been stopped. I cannot conceive of a situation in which I could not work fort he betterment of the Korean people. I have opportunities to help them not only in material ways but in spiritual ways as well".

Miss Bergman reports;" I had again taken up class and other work in Sept when advice for evacuation came and the house opened its doors to take in Dr. and Mrs. Swallen after they had to leave their home,and the Hamilton family was also cared for.When Dr. Bigger returned he asked me to work in the hospital,and looking back,it was certainly the thing to have done.Miss Myers and I spent the first days looking after the cleaning. We both worked along with the nurses and workmen,preparing the rooms to be painted. The buildings are very old and hard to be cared for,but the patients are new and never ending. One of the tiniest ones left just last week. She was a little two year old and had been ill so long her little body seemed not to have any flesh atall. She was too weak to notice anything for a long time, but at last a crinkled smile crept out and improvement followed. Last winter,a little twelve year old acting as nurse for her blind mother was was also a happy helper to all the other patientsin the room. When asked,she beamed as she replied, "O Yes,we areall Christians in this room".

I have had foods' work with three classes of nurses,only one term with the third year girls and the first just begun inApril. I have three laboratory classes and one nutrition class each week.

Mr. Kinsler made frequent visits to churches in theWestern presbytery and was welcomed,especially by the young people. During the week he was kept busy with Bible-literary work. He and Mr. Hill and later Dr. Bigger enjoyed a home together untilhe was granted a proportionate furlo and left in March to join his family in America.

Miss Myers reports ,"The whole scheme of thinks is upset. Early in the fall,by Dr. Smith's departure for Syenchun, the departure of many for America and by my own assignment to Chungju. I was glad to continue in our own hospital after Dr. Bigger's return. The coming of Dr. Kim Myingsun,our new superintendant,has given a new tone to the whole institution,even down to the errand boy. The nurses have always had morning prayers,but the new superintendant has instituted morning prayers for the whole staff. The lack of suppliesmakes strict economy necessary in some places. We have suffered somewhat in the lack of enough sheets,gowns, pajamas and nurses' aprons.

This year there was a dearth of applicants for the nurses training school who had had any education beyond the primary grades. Sixteen were selected and only two of these had had an education beyond the primary grade. Heretofore we had considered that two years of high school was the minimum for preparation for entrance. I give anesthetics whenever they are necessary. I also have English classes for all three years in the training school,and practical nursing for the first and second years. There is need for the preparation of new material, but this work is hindered at present for lack of a secretary.

AN APPRECIATION.

One event of the year was the death on May 12th. of one of the outstanding Christian women in this province. O Chang-il,a saintly mother in Israel,who has been used in the last fifteen years in helping to establish some twenty churches in our district, More even than the founding of new churches was her work in stirring the zeal and inspiring to soul winning work the younger women in the churches.

A little church,forty miles out, which she helped to start,wanted a week of Bible study in the coldest of winter weather. The missionary in charge of that district,knowing that the church could not pay her travel bill,advanced the money for the trip. When O Chan-il arrived she found the wife of the church leader with eye trouble,so she put off the class a few days and took the woman to a doctor,using all her travel money. Then the class went on and several new believers were brought to the Lord and the whole church set on fire for God. Much could be written of her if space allowed. These old saints, men and women were the founders of the church of Korea. One wonders if the new generation of the church will ever be able to produce their like.

GUESTS.

Members of other stations have been with us at different times through the year. Members of Chairyung station spent Thanksgiving with us and members of Syenchun stations Christmas. Having Dr. Crane of the So, Pres. Mission in our midst has been a great help and he has been like one of us here in our station life and work. Dr. and Mrs. J.Z. Moore, the only two remaining of the Methodist Mission here, have been very close to us,especially since they came to reside in our Presbyterian compound and we have greatly appreciated their presene with us.

CONCLUSION.

What of the future? This is in the Lord's hands. We have greatly appreciated letters from our Board which have given encouragement. A relative writes and says," Though I admire the stand you have taken,I do wish you would feel it right to come back to America while the going is good." A son writes,"Regarding your decision to remain, I can only express the greatest respect and admiration for your stubborn insistence on staying on the job". Daughters who left on the Mariposa wrote to their father and said,"Father we want you here with us but if it is the Lord's will for you to stay in Korea and work we want you to do so".

Doubtless many such messages have come to missionaries remaining in the Orient. From the personal report of one of our numbers he says, " We came to Korea by the appointment of God and to do His work only. Until He makesit evident thatHe wishes us to leave we do not believe that we should voluntarily go. We are here to help the Korean people religiously and to make them better moral citizens of the Empire."

Hitherto hath the Lord helped us,and 'hitherto' implies not standing still but going forward as the Lord leads to more prayer, more faith,more patience and hoping for more opportunities for service.

Mr. Charles A. Clark

APPENDIX THREE

Pyongyang Station

When the history of the Great Century of modern missionary activity is complete it may well be that Pyongyang Station in Korea will be found to have been the greatest mission station of that period. It would seem to have a claim to that title on the basis of the following criteria:

1. The vigor and vitality, as well as actual size, of the indigenous church developed throughout the whole region of which Pyongyang was the center.

2. The variety of different missionary activities, evangelistic, medical, educational, agricultural, social which were centered in this station.

3. The actual number of the foreign missionary force and the number of different mission boards represented.

While in general the station and the church throughout the area of its ministry belonged to the work of the Presbyterian Church in the U.S.A. (Northern Presbyterian), other denominations were also involved. The Methodist Episcopal Church was the founder and always deeply involved in the Union Christian Hospital (No. 2 on the opposite page). Several different Presbyterian bodies were involved in the Seminary (No. 4) and the Union Christian College (Nos. 38-41). These were the Australian Presbyterian Church (No. 5); the Presbyterian Church U.S. (Southern Presbyterian) (Nos. 8, 9); the Canadian Presbyterian, later United Church of Canada (No. 7). The Y.M.C.A. (No. 13) was also a part of this community.

Some time around 1930 Pyongyang Station prepared this somewhat stylized map (it is quite accurate but not strictly according to scale) which it printed on the back of note paper which could be used for letters to the friends of missions in the United States. After Dr. Baird's death in 1931 Mrs. Rose Baird sent a letter to her relatives and friends in the States, telling of her husband's passing. She used this stationery. A copy was put among Dr. Baird's papers and has been preserved. The letter was mimeographed from a stencil cut by Mrs. Baird in longhand. In some places the writing shows through.

One Sixth of a Square Mile of Missionary Activity (120 Acres)

WOMEN'S HIGHER BIBLE SCHOOL 50 STUDENTS.

WOMEN'S STATION BIBLE INSTITUTE 150 STUDENTS.

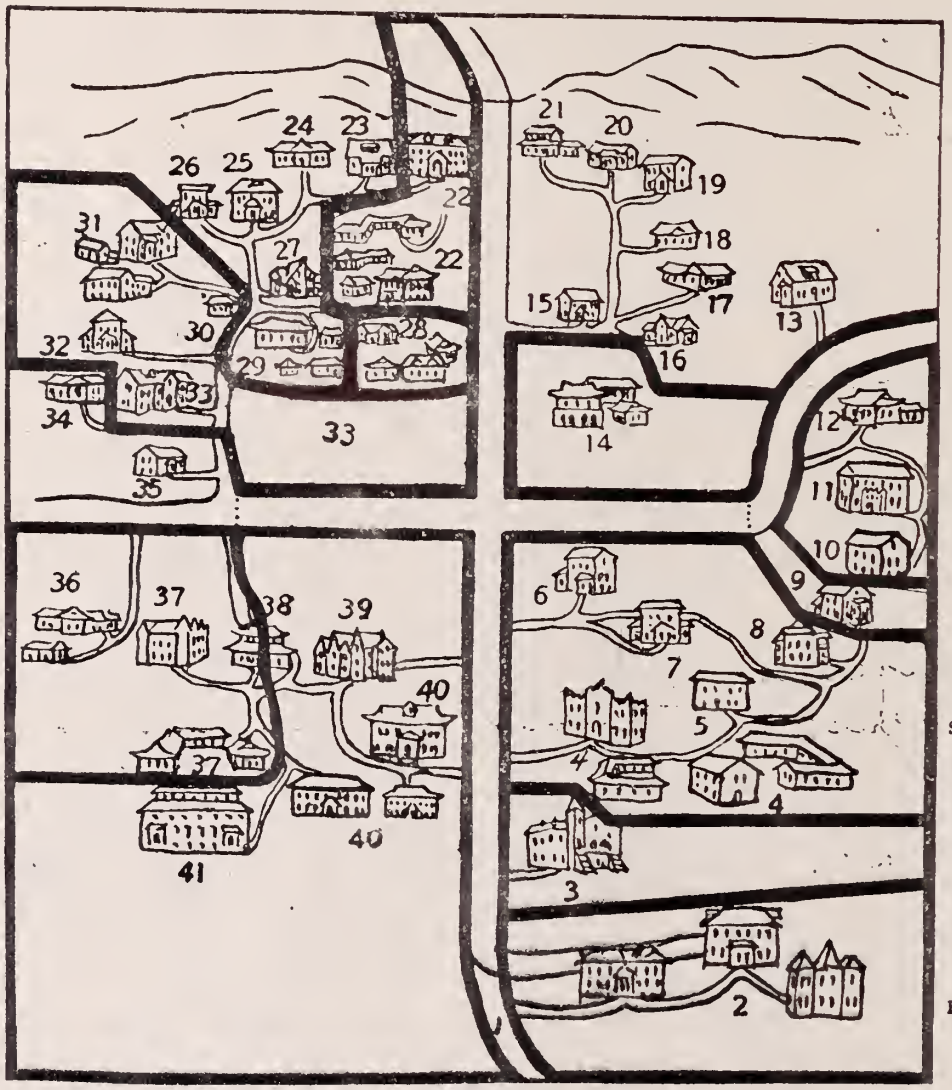
WOMEN'S INDUSTRIAL SCHOOL 100 STUDENTS.

Primary and High School for Missionary Children of all Korea 100 Students

Boys' Academy 570 Students

Industrial Shops

Union Christian Men's College 150 Students



Men's Bible Institute 180 Students

Girls' Academy 280 Students

Presbyterian Theological Seminary of all Korea 120 Students

Local Church Congregation 1,500 Prayer Meeting 1,000 Sunday School 2,000

Union Hospital 13,000 Patients 47,680 Treatments Four Missionary Doctors Five Korean

Pyengyang Presbyterian Compound

15 City Churches 15,000 Christians

813 Country Churches in Province 32,789 Christians

1. Entrance to compound
2. Union Christian Hospital Buildings
3. West Gate Church
4. Seminary Administration Building and Dormitories
5. Dr. Engel's Home
6. Dr Clark's Home
7. Dr. Robb's Home
8. Dr. Reynold's Home
9. Dr. Parker's Home
10. Domestic Science Building of Girls' Academy
11. Administration Building of Girls' Academy
12. Miss Snook's Home and Girls' Academy Dormitory
13. Y. M. C. A. Residence
14. Men's Bible Institute Buildings
15. Mr. Hamilton's Home
16. Mr. Lutz's Home
17. Dr. Swallen's Home
18. Dr. Blair's Home
19. Dr. Robert's Home
20. Mr. Hill's Home
21. Dr. Bernheisel's Home
22. Women's Bible Institute & Bible School
23. Mr. Philip's Home
24. Mr. Mowry's Home
25. Lady-Workers' Home
26. Dr. Bigger's Home
27. Dr. McCune's Home
28. Miss Doriss' Home & Lula Wells Institute
29. Dr Moffett's Home
30. Foreign School Teachers' Home
31. Foreign School Dormitories & Infirmary
32. Mr. Reiner's Home
33. Foreign School & Athletic Field
34. Dr. Baird's Home
35. Mr McMurtrie's Home
36. Anna Davis Industrial Shops
37. Boys' Academy Building & Dormitory
38. Union Christian College Library
39. Union Christian College Science Hall
40. Union Christian College Main Building & Dormitory
41. U. C. C. Auditorium-Gymnasium

697 Sunday Schools in the Province 45,537 Pupils

59 Primary Schools 3,752 Pupils

In September, 1913, the General Assembly of the Korean Presbyterian Church had its second meeting. In the picture above a popular meeting is being held on Sunday afternoon on what later became the athletic field of the Pyongyang Foreign School. It is almost sure that the retiring Moderator, Dr. H. G. Underwood, is fourth from the right among those seated on the platform. The photographer must have been standing on the stone wall of Moffett's yard about where the McMurtrie Gymnasium later was built.

On the sky line, at left, the Seminary Building and Dormitory. The two trees stand on an escarpment of the Pyongyang City wall (face stones removed) and to their right can be seen the West Gate. More distant is the Women's Hospital of the Methodist Mission. In the very center stands Soong Sil College Building. Right of that, and somewhat more distant, is the Science Hall built by the Methodists for Soong Sil but used for other purposes after their withdrawal in 1914. The Academy Building at far right.

Below, a view facing in the opposite direction taken from the city wall escarpment (which later became the site of the West Gate Church). At left, the College Building. At right, the Seminary. Open space in center is field on which the service is being held in the upper picture. The roofs of the mission residences may be seen among the trees along the ridge in background. After Dr. Moffett's death, the Korean Church placed the Moffett Memorial Building on this side of the road where the three men in white are standing. The picture below is from the Graham Lee Collection.

STATISTICS

Pyengyang Station

Korea Mission

Baptized members

Adherents

Contributions in U.S. Dollars